

# MACMILLAN'S MAGAZINE.

OCTOBER, 1868.

## A FREE ANGLICAN CHURCH.

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THE project of a free Anglican Church is viewed with various feelings of hope and apprehension by various sections of the ecclesiastical community. "Loose the Church from its fetters," say one party, "and the scandals which deface it will be at an end; it will excommunicate the rationalists, mend the rubrics, and abolish simony." "Cut the Church from its moorings," say another party, "and it will drift inevitably into Ultramontaniam; it will impede rather than help the moral progress of the nation: liberty of thought will become impossible within its pale." The interest which the question has for all parties is increased by the probable nearness of its transfer from the region of speculation to that of practical legislation. One of the component parts of the "United Church of England and Ireland" is threatened with speedy and compulsory "freedom;" and to its members, at any rate, the disunion must turn not so much upon the abstract expediency or in expediency of freedom, as upon the manner which the advantages of such a state, if any, can be best secured, and its risks, if any, best avoided. Meanwhile an example exists ready to hand. In Canada—and to a less extent in some other colonies—the freedom of the

No. 108.—VOL. XVIII.

Anglican Church is, or is assumed to be, a realized fact. It is therefore worth while to study it. The conditions of a Colonial society are not so different from our own as to render the example valueless.

I propose in the present paper both to show by what steps this state of freedom was reached, and to point out some of its effects—first, upon the material welfare of the Church; and secondly, upon its efficiency as a religious body.

I. Canada, up to the time of the conquest, was inhabited almost exclusively by French Catholics. The Gallican Church was as firmly established at Quebec as at Paris. Nor was its status materially altered by the conquest. One of the articles of the capitulation of Montreal, in 1760, was to the effect that the free exercise of the "Catholic Apostolic Roman religion" should be guaranteed, and the guarantee was faithfully kept. At a time when the penal laws against Roman Catholics were yet unrepealed in England, the unreformed faith was not merely tolerated, but virtually established in an English colony. This is the more remarkable, as there appears to have been, apart from the stipulation of the treaty, no urgent necessity for it. So strong was the idea of a State Church

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in the minds of the French Canadians, and so feeble their sense of the doctrinal differences between the Church of England and the Church of France, that a Canadian Attorney-General gave evidence before the House of Commons, a few years later, to the effect that, if Protestant rectors had been appointed to fill the vacancies as they occurred in the several parishes, there would have been for the most part a silent acquiescence in the change. But the opportunity soon slipped away, and the Act of 1774 (14 Geo. III. c. 83), commonly called the "Quebec Act," confirmed the establishment of Catholicism, with merely a saving clause in favour of the right of the Crown to take steps, in certain contingencies, for the "encouragement" of Protestantism. The exaggeration was rather on the side of fervour than on that of truth when John Wilkes described the Act as "establishing French tyranny and the Romish religion in their most abhorred extent." But the ecclesiastical arrangements of the Act were, in fact, not inequitable, and might serve as a useful precedent elsewhere. Tithes were to be paid and the King's supremacy recognised by all classes of subjects, but the tithes paid by Protestants were to be at the disposal of the Government, instead of going to support the (Gallican) rector of the parish. The contingency, however, which had been thus provided for came to pass sooner than had been expected. The American War of Independence drove a large number of loyal men across the St. Lawrence; and the long strip of fertile land, since known as Upper Canada, began to receive its first European population, who were, for the most part, not only Protestants, but members of the Church of England. These U. E. (United Empire) Loyalists, as they were called, had sacrificed so much for "Church and King" that the English Government was justified in making special provision for both their temporal and their spiritual wants. Free grants of land were authorized to be made to them; and since the tithes of an impoverished and thinly-scattered

population of new settlers were insufficient for the purpose, similar grants were also made for the support of a few Anglican clergy.

But the Act of 1774 broke down with the weight of its own political injustice, and the "Constitutional Act" of 1791 (31 Geo. III. c. 31) took its place. The object of this Act was not merely to substitute a constitutional government for one in which the legislative and executive functions were combined in a virtually irresponsible council, but also to recognise the fact that Canada east and west of the Ottawa was inhabited by two populations who differed widely in race, in laws, and in religion. But to have proposed explicitly a division of the soil between the Churches of England and Rome would, in the prevailing temper of the English Parliament, have been fatal to the bill. Consequently, in Lower Canada, there was virtually a joint establishment of both Churches, or rather, the Church of England was admitted to the greater part of the privileges which the Act of 1774 had confirmed to the Church of Rome. In the comparatively virgin soil of Upper Canada the Church of England reigned supreme. In both provinces alike, tithes were payable by all Protestants to its clergy. A seventh part of all lands that should be henceforth granted to settlers was appropriated for the support of its worship. The King was empowered to authorize the Governor "to constitute and erect within every township or parish which is or may hereafter be formed, constituted, or erected within such province, one or more parsonage or rectory, according to the Establishment of the Church of England." The Bishops of Quebec, the first of whom was sent out in 1793, were nominated and paid by the English Government. Prayers from the English Liturgy were read before the daily sitting of the Provincial Parliaments. And even long afterwards, the universities which were established by the Government were to have for their Visitors the Anglican bishop of the diocese in which

the university was situate; for their president, a clergyman in Holy Orders; and for their professors, persons who should be "members of the Established United Church of England and Ireland," and who should "severally sign and subscribe to the Thirty-nine Articles."

It was right that it should be so—so long, at least, as the U. E. Loyalists formed a majority of the population. But as emigration flowed into the country, the U. E. Loyalists were outnumbered. The neglected overflow of populous districts at home took with them into Canada no strong love for the Church of England. And however slight the grievance which was caused by the mere presence of a handful of Anglican clergy, the fact that tithes could be enforced by law for their support, and that a seventh part of every new township was not available for settlement, formed a justifiable source of irritation.

The natural result of this state of things was a religious and political war which lasted for nearly thirty-five years, and which was conducted with considerable acrimony on both sides. It began in Upper Canada in 1818, with an agitation on the subject of tithes, which resulted in an Act of the Provincial Legislature (passed in 1823) for their abolition. In the course of the debates, a question was raised as to the precise meaning of the term "a Protestant clergy," which had been used in the Act of 1791. It was ultimately held that the term was as applicable to the Church of Scotland as to the Church of England. The members of the Church of Scotland in Canada consequently petitioned the English Government for a share of the clergy reserves, and their petition was supported by an address from the House of Assembly of Upper Canada. And then came the further question whether other denominations of Protestants were not entitled to participate in them. Meanwhile a large and increasing section of the community was urging the application of the lands to educational or secular purposes. For thirteen years,

from 1826 to 1839, there was a permanent feud on the subject between the two branches of the Upper Canadian Legislature. The Legislative Council was firm in its protection of ecclesiastical rights; the Legislative Assembly, which was the popular body, on fourteen different occasions, declared unequivocally in favour of either distribution or secularization. At last, in 1839, a compromise was effected. The House of Assembly, by the casting vote of the Speaker, and under the influence, it has been said, of ultra-constitutional pressure from the Governor-General (Sir John Colborne), passed an Act to which the Upper House assented, vesting the clergy reserves in the Crown. But when the Act was sent to England for confirmation, the English Government declined to assume the responsibility which it involved. The next year, however, owing to the tact of Lord Sydenham, who had succeeded Sir John Colborne as Governor-General, the two Houses agreed upon another Act, by which the clergy reserves were divided, in certain specified proportions, between the leading Protestant denominations. Of course, the Church party were clamorous in opposition to it; and when the Colonial Act was laid on the table of the House of Lords, previous to receiving the Royal assent, the Bishop of Exeter objected that, in passing it, the Canadian Parliament had exceeded their powers under the Constitutional Act of 1791. The question was referred to the Judges, who, with two exceptions, supported the Bishop's objection. To meet the difficulty, Lord John Russell brought in a short bill, which in its original form was virtually a repetition of the Colonial Act, but which was so amended in committee as to differ from it in important details, and to be much more favourable to the Church of England.

This Act (3 & 4 Vict., c. 78) professed to be, like some other Acts of its framer, a "finality." But it could not be a finality: for it was an injustice. No sooner had it reached Canada than Lord Sydenham wrote a despatch in strong condemnation of it. The members

of the Church of England, though constituting less than one-fourth of the population, received more than one-half of the proceeds of the reserved lands. Agitation, therefore, slumbered for a time, and then began afresh. The cry was now not for a more equitable distribution of these endowments, but for their abolition. It was based not wholly upon religious, but partly also upon political and economical grounds. These "patches of reserved wilderness," as they had been called, were felt seriously to interfere with the interests of the colony. The greater the progress of the country—and between 1840 and 1850 its progress was very remarkable—the stronger the feeling against them.

The question was at length fairly taken in hand by Canadian politicians. They began, in 1850, with an address to the Queen asking that the power to deal with the clergy reserves might be transferred from the Imperial Government to the Provincial Parliament. The next year, a Provincial Act was passed to check the further creation of vested rights, by enacting that no new rectories should be created under the Act of 1791, and that the presentation of incumbents to existing rectories should be transferred from the Governor in Council to certain incorporated associations within the Church itself. The agitation increased, and the Clergy Reserve question became the great question of the day. When the Colonial Parliament was dissolved, it was the test question at the hustings. The Church party put forth their full strength. But even the free use of such words as "sacrilege," "breach of faith," "confiscation of private property," though it added a few votes to the minority, did not convert it into a majority. In the meantime, however, with the fall of Lord John Russell's government, Lord Grey had ceased to be Secretary for the Colonies, and Sir John Pakington had succeeded him. The new Secretary declined to carry out, at any rate immediately, the promise which his predecessor had given to comply with the prayer of the Address of 1850. The Colonial

Government justly regarded this as a breach of faith; and its leader, Mr. Hincks, brought forward and carried a resolution which expressed regret at Sir John Pakington's despatch, in such a manner as to show clearly that a serious collision was imminent. Fortunately, the accession of Lord Aberdeen to power, with the Duke of Newcastle at the Colonial Office, solved the difficulty and saved Canada to England. One of the first measures of the new Government was a bill to empower the Provincial Legislature to deal as it pleased with the clergy reserves. A strong effort was made by some members of the Church party in England, urged on by one or two able representatives of the Canadian Church who had come to England for the purpose, to throw out the bill. The Bishop of Exeter spoke of the "dangerous precedent" which the "subversion of the Protestant Church in Canada" would furnish to those who were agitating for the subversion of the Protestant Establishment in Ireland, and asked, in language which may remind us of more recent arguments, "Were any of their 'lordships prepared to advise her 'Majesty to violate her *Coronation Oath*?' (3 Hansard, cxxiv. pp. 103—107.) Other speakers dwelt upon the fact that the Act of 1840 had been understood to be a final settlement of the whole question, and that to re-open it was to violate a solemn compact. But while the Government and the Liberal party were united upon the question, the Church party was divided: even the Bishop of Oxford said that he "thought a claim of justice was involved in the demand of the Canadian Parliament." Consequently the bill passed, and the large majority (eighty-three) by which the second reading was carried in the House of Commons, showed that the public mind was almost as resolute on the subject in England as it had proved to be in Canada.

Thus empowered to act, the Canadian Legislature passed a measure in the following year (1854), by which the proceeds of the clergy reserves, after



providing for the existing interests of all ecclesiastical persons, were constituted into "a Municipalities Fund, to be divided every year equally among county and city municipalities, and to make part of the general funds of the municipality, and be applicable to the purpose to which such funds are applicable."

Such is the outline of the history of the quasi-disendowment of the Anglican Church in Canada. It remains to ask—What has been the effect of the new state of things upon the material interests of the Church? How far has the event justified the fears of those who thought and asserted that the "spoliation of the patrimony of the Church" would "threaten almost the extinction in many places of the lamp of the Gospel"?

1. In the first place, by the prudent strategy of ecclesiastical politicians and the generous forbearance of the individual clergy, the Church did not cease to be endowed. "Spoliation" was altogether a wrong word for what was in fact little more than a change of tenure. The Act had provided that the incumbents of benefices should continue to receive for the rest of their lives the stipends which at the time of the passing of the Act they were deriving from the clergy reserves. But instead of their being made annual pensioners of the State, the present worth of the stipends of the several incumbents was calculated on a liberal scale and made payable in a single sum. It is evident that if each individual clergyman had received this sum for himself, he might have re-invested it to his own advantage; it is evident also that the Church would in that case have ceased to derive any benefit whatever from the clergy reserves at the failure of the lives of the existing incumbents. It is creditable to the good feeling of the clergy that this state of things was avoided. The whole sum payable to all existing incumbents was received for them by certain trustees, and re-invested so profitably that, after paying all the stipends chargeable upon

it, a surplus was left, and for some time allowed to accumulate, while the capital sum remained as the permanent property of the Church, and an endowment for all future clergy.

2. Secondly, the lands which had been from time to time appropriated to the rectories which had been constituted under the Act of 1791, though often threatened, remained unconfiscated. The revenue which they yielded was in some cases considerable, even when measured by the standard of English livings. It has been asserted, for example, that in one city the income of the Rector is more than double the salary of the Bishop, and that it would, if subdivided, afford a respectable endowment for all the city clergy, or support a full cathedral staff.

It is clear that with these two sources of permanent income, and a by no means scanty furniture of church-fabrics and parsonage-houses still in its possession, the Church was very far from having the prospect of starvation before it.

3. In addition to this, considerable progress had already been made in the organization of voluntary effort. A "Church Society" had been established and incorporated at both Toronto and Quebec, so early as 1842, and, by means of parochial and district associations, had contrived to obtain for Church purposes a considerable amount of both land and money. These Societies now constitute the financial committees of the Church: nearly all the clergy, except the incumbents of endowed parishes, receive their stipends through their agency; nearly all sums of money, whether arising from investments or from subscriptions, are paid to them: and by an amicable arrangement with the Synod, into which in one diocese the "Church Society" has been merged, the management of the greater part of the temporalities of the Church is practically centralized in them.

The result of these well-organized voluntary efforts, added to the careful husbanding of the endowments, has been, that since the Act of 1854 the

Anglican Church in Canada has made great material progress. To take one test, the number of clergy in Upper Canada has increased within the last ten years from 173 to 268—an increase of 35 per cent., which is a much greater ratio than that of the increase of population. To take another test, the funds of a single diocese—the diocese of Montreal—have increased during the same period until they have reached upwards of 23,000*l.* sterling, being at the rate of 290*l.* for every clergyman, or 360*l.* for every parish in the diocese.

The Church's apparent loss has thus been its real gain: the capitalization of the commuted life-interests of the clergy has furnished a more available, as it has certainly afforded a more secure, endowment than the possession of lands; and the stimulus which has been given to voluntary effort has surpassed the most sanguine expectations. No doubt it is not a rich Church; but it is as rich as a Church need be in order to be efficient. No doubt also its funds have been frittered away by a vicious system of parochial subdivision; but, on the other hand, in spite of the "confiscation of the patrimony of the poor," there is hardly a remote settlement which is wholly deprived of clerical ministrations. How far those ministrations are the better or the worse for the loss of the lay veto upon ecclesiastical proceedings which was formerly vested in the Crown, is another question.

II. Since the commutation of the clergy reserves, though not wholly as a result of it, the Anglican Church in Canada has drifted into what is commonly spoken of as "independence."

The two most important features of this new state of things are, the right of meeting in Synod, and the right of electing Bishops. I propose to show in both cases how the right was acquired before showing how it has operated.

1. The right of meeting in Synod seems to have arisen from the necessity which existed in newly-formed and scantily-endowed dioceses for a conference between the Bishop and his clergy on

matters of discipline and finance. The first diocese in which this necessity manifested itself in this particular form was that of New Zealand. The first "Diocesan Synod of New Zealand," consisting apparently of Bishop Selwyn and his staff of three archdeacons, four presbyters, and two deacons, met in September 1844, and framed certain "canons" on baptism, remarriage of heathens, and kindred subjects, for the use of the diocese. The example was followed at Capetown soon after Bishop Gray's arrival there in 1848. In both instances, however, the Bishop was absolute: he could convene the Synod or not; he could agree to be bound by its proceedings or not, as he thought most expedient for himself and the Church. These earlier Synods were in fact merely the innocent amusements of anti-Erastian ecclesiastics; but they had at least this permanent result, that they gave an impulse to the desire which was beginning to be felt for more formal and authoritative meetings. This desire showed itself almost simultaneously in Australia and in Canada. In Australia, the chief motive which prompted it appears to have been the want of a code of ecclesiastical law. At a meeting of the "Bishops of the Province of Australia," which was held at Sydney in October 1850, the first function of the proposed synods is declared to be "To consult and agree upon rules of practice and ecclesiastical order," and "to conduct the processes necessary for carrying such rules into effect." In Canada this motive (which is stated with considerable force by Bishop Strachan of Toronto, in his pastoral letter of 1851) was strengthened by the existence of several others. First, the threatened "spoliation of the property of the Church" brought the instinct of self-preservation into play, and urged combination for mutual defence. Secondly, the failure to procure from external sources an endowment for the proposed subdivisions of the diocese of Toronto stimulated the project for raising the required sum by subscription within the province, on condition of the new bishops being nominated by a

duly-convened meeting of the clergy and laity of their future dioceses. The movement was brought to a head by the vigorous prelate who then presided over the diocese of Toronto. In the spring of 1851 Bishop Strachan issued a pastoral letter, in which, after summoning his clergy to a Visitation, he requested each incumbent to invite the members of his congregation to select one or two of their number, being communicants, to accompany him. Two months later a similar meeting was held at Quebec, and in the autumn of the same year all the bishops of the North American Provinces (with two unavoidable exceptions) met at the same city and passed among other resolutions one in favour of the desirability of both diocesan and provincial assemblies.

The question of Synods was thus fairly mooted; but thereupon came the previous questions whether such synods as were contemplated could lawfully be held, even in the colonies, without the sanction of the Crown, and whether the Crown itself could legalize them, without an Act of Parliament. It seemed advisable that these previous questions should be settled without delay; and in three successive years, 1852, 1853, and 1854, an attempt was made to induce Parliament to legislate upon the subject. But the House of Commons could not agree upon the details of the bills; and, in spite of able advocacy, nothing was done.

The failure of this attempt at legislation did not, however, materially alter the plans of the energetic Bishop of Toronto. "The exigency of our affairs," he said, "does not admit of any further delay." An opinion had been given by eminent legal authorities that "whatever difficulties may stand in the way of national and provincial convocations of the clergy, they do not extend to diocesan synods." Accordingly in the autumn of the same year (1853) Bishop Strachan summoned his clergy to a Visitation, and invited them to bring representatives from their several congregations, as he had done in 1851. "The first act of this second conference

was to declare itself a Synod;" and committees were appointed to draw up a constitution and rules of order for future synods. This was a bold step and an important one. It was no doubt hastened by the irritation which was felt by the ecclesiastical politicians of Canada at the part which had been taken on the question of the clergy reserves by leading Churchmen in the English Parliament. But the old doubts as to the legality of these meetings began to revive, and another effort was made to remove them. The Canadian Legislature acted with great consideration. It had been firm in refusing to allow the Anglican Church any special advantages over other denominations; it was equally firm in its endeavour to do away with the disabilities which the supposed special relation of that Church to the Crown was assumed to entail. Both Houses—the Upper House unanimously, the Lower by a majority of two to one—agreed upon an Address to the Queen, praying for the passing of an Act by the Imperial Parliament to enable the members of the Church of England in Canada to meet in synod. To this Address, after a consultation with the law advisers of the Crown, an answer was returned which recommended the passing of an Act on the subject by the Canadian Legislature. The recommendation was acted upon, and in 1851 the clergy and laity met in their several dioceses to agree upon the main provisions of the proposed bill. In a few months afterwards the bill was passed. It seemed to go so far beyond the provisions of the Act passed by the Legislature of the colony of Victoria, which had been assented to by the Home Government in the earlier part of the year, that the question was submitted to the Judicial Committee of the Privy Council, "whether her Majesty might lawfully assent thereto." An answer having been given in the affirmative, the Act received the ratification of the Crown May 6th, 1857.

Under authority of this Act (which was supplemented in the following year

by a short explanatory Act in reference to the representation of the laity) the synods, diocesan and provincial, have since met at regular intervals. Until a few months ago there was still one link which connected them, or was thought to connect them, with the Church of England: how that last link was severed I now proceed to show.

2. In 1850 Bishop Strachan presented a memorial to the Colonial Bishops' committee, praying that the diocese of Toronto might be divided into three distinct sees. It was evidently contemplated at that time that the new bishoprics should be, at least partly, endowed from the Colonial Bishops' Fund. The Committee, however, took no action upon either that or a second memorial to the same effect which was presented in 1853. This arose, apparently, not so much from want of sympathy with the proposed object, as from want of means. Disappointed in the hope of obtaining an endowment from this source, the energetic Bishop resolved to try what might be done in Canada. Accordingly, in January 1854, he addressed a pastoral letter to the clergy and laity of his diocese, recommending the creation of an Episcopal Endowment Fund, to provide for the support of the new bishops, *on condition of being allowed to choose them from among their own clergy*. This condition was embodied in the heading of the subscription list, and had no small influence in stimulating the subscriptions. By the end of the year the committee of collectors were able to report that they had received promises to the amount of nearly 10,000*l.*, and no long time afterwards the whole sum necessary had been raised and invested, and the Bishop-elect proceeded to England for consecration.

But in the meantime the question had assumed somewhat larger proportions. The right of recommending a person to the Crown for appointment to a bishopric was in this case merely a concession made by the Colonial Secretary in an individual instance, which set no precedent, and conferred no similar right for the future. The Church politicians

of Upper Canada resolved that, if possible, an exceptional boon should be converted into a permanent privilege. Their irritation, of which I have already spoken, at the treatment which the Clergy Reserves' Bill had met with in England, gave to their resolution the strength and unity which were the essential conditions of its success. In the Address to the Queen which passed the Canadian Legislature in 1855, there was the specific prayer that the synods of the several dioceses might be enabled "to proceed hereafter to the election of their own bishops." But the law advisers of the Crown in England saw at that time so many objections to the surrender of the prerogative in this respect, that the Colonial Secretary virtually declined to make the desired concession. "Her Majesty's advisers," he remarks, "believe that the practical purpose which it is sought to attain may be secured without the obvious inconveniences attendant on direct legislation for it, if they adopt the course of recommending her Majesty to be guided, as a general rule, in filling up any vacancy which may occur by such representation as she may receive from the clergy and laity of the diocese duly assembled."

This, however, was not enough for Canadian Churchmen. In the Provincial Act of the following year, their proposition was renewed, but it is worthy of remark that the specific phrase "election of bishops" was carefully avoided, and the more general expression, "any person bearing office therein, of whatever order or degree," was used in its stead. The phrase was so large as to be almost ambiguous: and Sir Edmund Head, in transmitting the Bill to England, remarked that it was "not altogether clear" whether it conferred on the synods the nomination of the bishops. The phrase was, however, construed in accordance with the intention of the framers, and the right of nominating bishops was deliberately surrendered by the Crown.

<sup>1</sup> Parliamentary Papers, 1856, No. 131, p. 8.

Four elections have taken place since the right of election was conceded.

The first was that of the Bishop of Huron. Certain limits having been agreed upon for the new diocese, the clergy and lay representatives of the parishes situated within those limits (i.e. strictly speaking, a certain section of the Synod of the diocese of Toronto) met and agreed, by a majority of two clergy and thirteen laity, to request the Governor-General to recommend the Rev. B. Cronyn to her Majesty for appointment to the bishopric of Huron. The recommendation was acted upon: the Bishop of Toronto surrendered his original letters-patent, and two new patents were issued, one appointing Bishop Strachan to the curtailed diocese of Toronto, the other appointing Mr. Cronyn to the new diocese of Huron. Mr. Cronyn proceeded to England, and was consecrated in the usual form by the Archbishop of Canterbury.

The result of this election, however, was far from being satisfactory to its promoters. At the Toronto Synod of 1859 a committee was appointed "to consider whether any and what modifications are or may be necessary to be made in the mode of electing bishops." This Committee reported that, "in consideration of the *acknowledged and serious evils*, in their opinion, *inseparably connected with the present mode of electing bishops*, . . . they recommend to the Synod that, in event of a vacancy in the see, . . . the Bishops of the province of Canada be requested to present the names of three clergy-men to the Synod of the diocese." The aspirants to the episcopal office and their partisans were, however, too strong for the committee, and the report was negatived.

The second election—that of the Bishop of Ontario—took place in the following year (1861). Previous to the day of election it was known that one candidate had a slight majority of the clergy on his side, the other a large majority of the laity. But when the day of election came, two or three newly-ordained deacons and an army-chaplain

were added to the roll, and the balance of the clergy was turned. When the clergy-roll had been thus amended, the candidate against whom the scale had turned withdrew from the election with the majority of his supporters, and his competitor virtually "walked the course." The form in which the election was made known to the Government was virtually the same as in the case of the Bishop of Huron, but the course which the Government took differed in an important point. No letters patent were issued; but "a simple mandate from the Queen was sent out to the Metropolitan Bishop of Canada, directing him to proceed to the consecration of the Bishop of Ontario."

The third election was that of the Bishop of Quebec. In this instance the candidates who were supported, the one by a bare majority, the other by a compact minority, at the outset, had to retire, and a compromise was made in favour of a clergyman whose excellent sermon before the Synod on the duties of the episcopal office constrained both parties to think that he would be likely to discharge those duties well. The clergyman thus elected was consecrated by the Bishop of Montreal, acting under a mandate from the Queen; and the oath of canonical obedience which he took was, as in the case of the Bishop of Ontario, not to "the Archbishop," but to the Metropolitan of Canada.

To have had one election out of three pass without scandal was not thought to be on the whole a satisfactory result of the system. Accordingly, at the meeting of the Provincial Synod in 1865, the House of Bishops, a majority of whom had been themselves elected, endeavoured to introduce the same kind of check which exists in the Episcopal Church of the United States, viz., that no election should be valid unless confirmed by a majority of the bishops of the province. But it is hard to persuade men to part with power; and the attempt failed.

The fourth election was that of the Coadjutor-Bishop of Toronto in the autumn of 1866. This, by far the most

important of all the Canadian elections, has probably done more than anything else could do to bring the system into disrepute. There were three candidates, each of whom was backed by an influential committee, and represented a compact and well-organized party. When the day of election came, one candidate had a majority of the clergy, the second had a majority of the laity, the third had a minority of both. Ballot after ballot was taken, but no party would yield. At last, after nearly two days had been spent in fruitless voting, the presiding bishop threatened that, unless the election were made by a certain hour, he would dissolve the Synod. This compelled a conference between the supporters of two of the candidates, who had at least one point of union in their common dislike of the third. Before the appointed hour, the present occupant of the episcopal chair had been elected. Providentially, the least exceptionable candidate had the firmest friends.

The issue of the election is well known. When the usual application was made to the Colonial Office for a Royal mandate for the consecration of the Bishop-elect, Lord Carnarvon declined to advise her Majesty to issue it. The Canadian synods were free to manage their affairs as they pleased: the veto of the Crown was withdrawn.

In this way the Anglican Church in Canada has drifted into a state of quasi-independence. What is its precise legal status at the present moment is a question with which I am not at present concerned. I hasten to show what effects the state of things which now exists has upon its efficiency as a religious society.

1. It fosters an enormous amount of over-government. The number of dioceses, of synods, and of ecclesiastical functionaries, is altogether in excess of what is needed. The whole number of clergy in Canada, including deacons, superannuated missionaries, schoolmasters, and army chaplains, is only about four hundred. They would scarcely

suffice to man a single diocese in England. But in Canada they are distributed into *five* dioceses; and committees of synod are, or were lately, considering the advisability of subdividing two dioceses, and so constituting *seven*. There is an array of officers of the Church militant in Canada which almost reminds one of the regiment described by the American humorist, which, to prevent jealousy, "consisted exclusively of colonels." And, in addition to the Provincial Synod, which is content to meet once in three years, every diocese has its own synod, which, with one exception, meets every year, as regularly as summer comes round, and legislates on Church affairs of all kinds, great and small, from the mode of electing bishops to the establishment of ladies' schools. The attention of both clergy and laity is diverted from the weightier matters of religion to the mint and cummin of ecclesiastical politics; and parish-vestryism runs riot at the expense of that growth in Christian knowledge and virtue which it is the Church's especial mission to foster.

2. It gives uncontrolled play to that spirit of ecclesiasticism, the existence of which is the bane of all religious communities, and the effectual checking of which, by the exercise of the prerogative of the Crown, has been the salvation and the strength of the Church of England. The lay element in the Canadian synods is no check whatever upon that spirit. It consists for the most part—with the exception of one or two lawyers—of "clerically-minded men," or ecclesiastical busy-bodies. The mass of the laity find no place in them. The consequence is that, when the clergy raise a cry in the Synod, their lay partisans echo it; whereas, when they raise a cry outside the Synod, it is found that church-goers are of two opinions. Take, for example, the cry for denominational education. Since the Synod of the diocese of Toronto held its first informal meeting in 1851, the question has been brought forward at almost every session. And in every diocese there is either a "Church school," or a "Church



University," or both. But the mass of the laity are content with the admirable educational institutions which have been established in the province for the common benefit of all denominations of Christians. There are, or were lately, more members of the Church of England as students in the "godless" but excellent University of Toronto, than in the neighbouring orthodox University which Bishop Strachan founded, and in which the Synod, by a vote of 84 to 24, declared its confidence; there are also more members of the Church of England as students in the flourishing undenominational University at Montreal than in the all but extinct Church University at Lennoxville. The truth is, that the laity of the province at large, and their so-called representatives in the synods, entertain, on most points of importance, radically different opinions. And it is no slight calamity for an infant Church to have for its controlling element, not the good sense and right feeling of the community in which it is placed, but a small society of men who feed their religious appetites on the thistles and sand of small Church controversies.

3. It withdraws the "members of the United Church of England and Ireland in Canada," from the enlarging and invigorating influences which come to a small community from contact with a wider and more complex whole. The Head of the Church of England has no cognizance of their bishops; and the restraints which their intimate connexion with that Church imposed upon them, are gone. Instead of the wise comprehensiveness which of necessity exists in a large community, there is the growing belief and practical application of the belief in the "divine right of the majority." Dissociated alike from the Church of England, and from the Episcopal Church of the United States, this small confederation of congregations is delivered, bound hand and foot, to the tyranny of numbers. The majority can be, and is, despotic. There is an absence not only of the moral restraints, but of the legal safeguards which of necessity exist in a great society like

the Church of England for the common benefit of all shades of opinion among its members. It is true that in the Canadian synods the Bishop has a veto; but then the Bishop is himself the nominee of the majority. And, moreover, the Provincial Synod at its last session was busily considering an ominous canon "*for the trial of a Bishop.*" It is also true that in matters of doctrine the majority is limited by the existing standards of the Church of England. But there is very little difficulty in evading this: and a mode of evading it has already suggested itself to ecclesiastical lawyers. At the last session of the Provincial Synod it was proposed that no person should be admitted to Holy Orders without having previously signed a contract to abide by the decision of the *Metropolitan's Court* in all matters of doctrine. The result is a general dead level—a want of energy, of elasticity, and of diversity of opinion. The complexity of a Church has been in all ages the secret of its life. But the "Canadian Church" is not complex. It is a narrow and narrowing sect.

4. Of the evils of the Canadian mode of appointing bishops, two are especially prominent. The first is the impulse which it gives to electioneering. The worst features of the political system of the country are introduced into the ecclesiastical system. It would be bad enough in England to have the machinery which is employed for the return of a member to Parliament set in motion for the election of a bishop; but in a country like Canada, where electioneering is even less reputable than it is here, the effect, both upon the status of the Anglican Church in the estimation of other religious bodies, and upon the religious life of its members, is disastrous in the extreme. The second is the demoralization of the episcopal character. It was, perhaps, pardonable in the Oxfordshire vicar to have it engraved upon his tombstone, that he was "omnibus episcopali bus virtutibus instructum;" but if he had written it of himself in his lifetime he would have proved it to be false. It

is impossible for a man to canvass, or to permit others to canvass for him, without losing somewhat of the self-respect and dignity of character which are essential to an "overseer of souls." And only one Canadian election has been free from canvassing. It is impossible for a man to be a veritable "Father in God," to "reprove, rebuke, exhort" the very men to whom a few weeks before he was indebted for his election. It is impossible for him in the distribution of ecclesiastical patronage to overlook his supporters, or to weigh in an even balance the faults and excellences of his rivals. It has been proved to be impossible in fact.

This first free Anglican Church can thus hardly be called a successful experiment by the friends of religious progress. Although the forced purchase of the life-interest of the existing generation in the clergy reserves did not seriously lessen the material resources of the Church, the severance of the tie which bound it, however slightly, to the State, considerably impaired its value, both as a means of religious life and as an agent of civilization. Liberal politicians were too intent on abolishing an obvious political injustice to heed the bearings of the abolition upon the inner working of the Church itself. It was assumed that the majorities in the existing synods fairly represented the mass of the church-going population. It would have been so no doubt if the church-going population had been at liberty from the outset to organize their own constitution and to choose their own clergy. But the majority of both the parochial clergy and their bishops were not native, but intrusive. The action of the English Government—for example, in sending out a batch of Irish clergy during Sir John Colborne's administration—and of the great religious societies in providing

almost every new cluster of emigrant families with one of their carefully-selected nominees—had disturbed the natural balance of parties. And when the Church was cut adrift, no opportunity was afforded to its members of reviewing the existing organization or of restoring the disturbed equilibrium. The rudder was in the hands of the Ultramontane party, and they received legal authority to keep it. A double injustice was done. The Rectories Act of 1851, and the Clergy Reserves Act of 1854, took the control of the endowments of the Church from the control of independent officials, and placed it in the hands of an accidental majority: the Synod Act of 1856 converted the accidental majority into a permanent one, by giving it the power to fix the terms upon which they should be at liberty to exclude their opponents. The several sections of the minority clearly had a claim upon the Government to have their interests protected. But their interests were entirely overlooked. The consequence is that the state of "freedom" is to them a state of bondage: comprehensiveness has become impossible: the clergy are every day becoming more of one type: the Church is every day becoming more of a sect. It is doubtless—saving a local squabble or two—a peaceable and orthodox sect: its calm waters are hardly ruffled by the fierce winds of controversy which agitate and keep fresh the religious life of England. But stagnation is a heavy price to pay even for orthodoxy: and the state of the Anglican Church in Canada furnishes a precedent which will be avoided, rather than followed, by both churchmen and statesmen who desire, in reorganizing the Anglican Church in Ireland, not to deprive its members of their chief guarantees for spiritual progress and intellectual vigour.

## THE CHAPLET OF PEARLS; OR, THE WHITE AND BLACK RIBAUMONT.

BY THE AUTHOR OF "THE HEIR OF REDCLIFFE"

### CHAPTER XXXIII.

(Continued.)

MAITRE GARDON had soon found out that his charge had not head enough to be made a thorough-going controversial Calvinist. Clever, intelligent, and full of resources as she was, she had no capacity for argument, and could not enter into theoretical religion. Circumstances had driven her from her original Church and alienated her from those who had practised such personal cruelties on her and hers, but the mould of her mind remained what it had been previously; she clung to the Huguenots because they protected her from those who would have forced an abhorrent marriage on her and snatched her child from her; and, personally, she loved and venerated Isaac Gardon with ardent, self-sacrificing filial love and gratitude, accepted as truth all that came from his lips, read the Scriptures, sang and prayed with him, and obeyed him as dutifully as ever the true *Espérance* could have done; but, except the merest external objections against the grossest and most palpable popular corruptions and fallacies, she really never entered into the matter. She had been left too ignorant of her own system to perceive its true claims upon her; and though she could not help preferring High Mass to a Calvinist assembly, and shrinking with instinctive pain and horror at the many profanations she witnessed, the really spiritual leadings of her own individual father-like leader had opened so much that was new and precious to her, so full of truth, so full of comfort, giving so much moral strength, that, unaware that all the foundations had been laid by *Mère Monique*, the reso-

lute, high-spirited little thing, out of sheer constancy and constitutional courage, would have laid down her life as a Calvinist martyr, in profound ignorance that she was not in the least a Calvinist all the time.

Hitherto, her wandering life amid the persecuted Huguenots of the West had prevented her from hearing any preaching but good Isaac's own, which had been rather in the way of comfort and encouragement than of controversy, but in this great gathering it was impossible that there should not be plenty of vehement polemical oratory, such as was sure to fly over that weary little head. After a specimen or two, the chances of the sermon being in Provençal, and the necessity of attending to her child, had been Eustacie's excuse for usually offering to attend to the *ménage*, and set her hostess free to be present at the preachings.

However, Rayonette was considered as no valid excuse; for did not whole circles of black-eyed children sit on the floor in sleepy stolidity at the feet of their mothers or nurses, and was it not a mere worldly folly to pretend that a child of sixteen months could not be brought to church? It was another instance of the mother's frivolity and the grandfather's idolatry.

The Moustier, or minster, the monastic church of Montauban, built on Mont Auriol in honour of St. Théodore, had, twelve years before, been plundered and sacked by the Calvinists, not only out of zeal for iconoclasm, but from long-standing hatred and jealousy against the monks. Catherine de Médicis had, in 1546, carried off two of the jasper columns from its chief doorway to the Louvre; and, after some years more, it was entirely destroyed. The grounds

of the Auriol Mountain Monastery have been desolate down to the present day, when they have been formed into public gardens. When Eustacie walked through them, carrying her little girl in her arms, a rose in her bosom to console her for the loss of her bright breast-knot, they were in raw fresh dreariness, with tottering, blackened cloisters, garden flowers run wild, images that she had never ceased to regard as sacred lying broken and defiled among the grass and weeds.

Up the broad path was pacing the municipal procession, headed by the three Consuls, each with a serjeant bearing a white rod in front and a scarlet mantle, and the Consuls themselves in long robes with wide sleeves of quartered black and scarlet, followed by six halberdiers, likewise in scarlet, blazoned with the shield of the city—gules, a golden willow-tree, pollarded and shedding its branches, a chief azure with the three fleur-de-lys of royalty. As little Rayonette gleefully pointed at the brilliant pageant, Eustacie could not help saying, rather bitterly, that these *messieurs* seemed to wish to engross all the gay colours from heaven and earth for themselves ; and Maitre Isaac could not help thinking she had some right on her side as he entered the church once gorgeous with jaspers, marbles, and mosaics, glowing with painted glass, resplendent with gold and jewels, rich with paintings and draperies of the most brilliant dyes ; but now, all that was not an essential part of the fabric utterly gone, and all that was, soiled, dulled, defaced ; the whole building, even up to the end of the chancel, was closely fitted with benches occupied by the “sad-coloured” congregation. Isaac was obliged by a strenuous effort of memory to recall “Nehushtan” and the golden calves, before he could clear from his mind, “Now they break down all the carved work thereof with axes and with hammers.” But, then, did not the thorough-going Reformers think Master Isaac a very weak and backsliding brother ?

Nevertheless, in right of his age, his former reputation, and his sufferings,

his place was full in the midst of the square-capped, black-robed ministers who sat herded on a sort of platform together, to address the Almighty and the congregation in prayers and discourses, interspersed with psalms sung by the whole assembly. There was no want of piety, depth, force, or fervour. These were men refined by persecution, who had struggled to the light that had been darkened by the popular system, and, having once been forced into foregoing their scruples as to breaking the unity of the Church, regarded themselves even as apostles of the truth. Listening to them, Isaac Gardon felt himself rapt into the hopes of cleansing, the aspirations of universal re-integration that had shone before his early youth, ere the Church had shown herself deaf, and the reformers in losing patience had lost purity, and disappointment had crushed him into an aged man.

He was recalled by the echo of a gay, little inarticulate cry—those baby tones that had become such music to his ears that he hardly realized that they were not indeed from his grandchild. In a moment's glance he saw how it was. A little bird had flown in at one of the empty windows, and was fluttering over the heads of the congregation, and a small, plump, white arm and hand was stretched out and pointing—a rosy, fair, smiling face upturned ; a little grey figure had scrambled up on the knee of one of the still, black-hooded women ; and the shout of irrepressible delight was breaking on the decorum of the congregation, in spite of hushes, in spite of the uplifted rod of a scarlet serjeant on his way down the aisle to quell the disturbance ; nay, as the bird came nearer, the exulting voice, proud of the achievement of a new word, shouted “*Moineau, moineau.*” Angered by defiance to authority, down came the rod, not indeed with great force, but with enough to make the arms clasp round the mother's neck, the face hide itself on it, a loud, terrified wail ring through the church, and tempestuous sobbing follow it up.

Then uprose the black-hooded figure, the child tightly clasped, and her mantle drawn round it, while the other hand motioned the official aside, and down the aisle, even to the door, she swept with the lofty carriage, high-drawn neck, and swelling bosom of an offended princess.

Maitre Gardon heard little more of the discourse, indeed he would have followed at once had he not feared to increase the sensation and the scandal. He came home to find Rayonette's tears long ago dried, but her mother furious. She would leave Montauban that minute, she would never set foot in a heretic conventicle again, to have her fatherless child, daughter of all the Ribamonts, struck by base *canaille*. Even her uncle could not have done worse; he at least would have respected her blood.

Maitre Gardon did not know that his charge could be in such a passion, as, her eyes flashing through tears, she insisted on being taken away at once. No, she would hear nothing. She seemed to feel resentment due to the honour of all the Ribamonts, and he was obliged peremptorily to refuse to quit Montauban till his business at the Synod should be completed, and then to leave her in a flood of angry tears and reproaches for exposing her child to such usage, and approving it.

Poor little thing, he found her meek and penitent for her unjust anger towards himself. Whatever he desired she would do, she would stay or go with him anywhere except to a sermon at the Moustier, and she did not think that in her heart her good father desired little infants to be beaten—least of all, Berenger's little one. And with Rayonette already on his knee, stealing his spectacles, peace was made.

Peace with him, but not with the congregation! Were people to stalk out of church in a rage, and make no reparation? Was Maitre Isaac to talk of orphans, only children, and maternal love, as if weak human affection did not need chastisement? Was this saucy Parisienne to play the offended, and say that if the child were not suffered at church she

must stay at home with it? The ladies agitated to have the obnoxious young widow reprimanded in open Synod, but to their still greater disgust, not a pastor would consent to perform the office. Some said that Maitre Gardon ought to rule his own household, others that they respected him too much to interfere, and there were others abandoned enough to assert that if any one needed a reprimand it was the serjeant.

Of these was the young candidate, Samuel Macé, who had been educated at the expense of the Dowager Duchess de Quinet, and hoped that her influence would obtain his election to the pastorate of a certain peaceful little village deep in the Cévennes. She had intimated that what he wanted was a wife to teach and improve the wives of the peasant farmers, and where could a more eligible one be found than Espérance Gardon? Her cookery he tasted, her industry he saw, her tenderness to her child, her attention to her father, were his daily admiration; and her soft velvet eyes and sweet smile went so deep in his heart that he would have bought her ells upon ells of pink ribbon, when once out of sight of the old ladies; would have given a father's love to her little daughter, and a son's duty and veneration to Isaac Gardon.

His patroness did not deny her approval. The gossip had indeed reached her, but she had a high esteem for Isaac Gardon, believed in Samuel Macé's good sense, and heeded Montauban scandal very little. Her *protégé* would be much better married to a spirited woman who had seen the world than to a mere farmer's daughter who had never looked beyond her cheese. Old Gardon would be an admirable adviser, and if he were taken into the *ménage* she would add to the endowment another arable field, and grass for two more cows. If she liked the young woman on inspection, the marriage should take place in her own august presence.

What! had Maitre Gardon refused? Forbidden that the subject should be mentioned to his daughter? Impossible, either Macé had managed matters fool-

ishly, or the old man had some doubt of him which she could remove, or else it was foolish reluctance to part with his daughter-in-law. Or the gossips were right after all, and he knew her to be too light-minded, if not worse, to be the wife of any pious young minister. Or there was some mystery. Any way, Madame la Duchesse would see him, and bring him to his senses, make him give the girl a good husband if she were worthy, or devote her to condign punishment if she were unworthy.

## CHAPTER XXXIV.

MADAME LA DUCHESSE.

"He found an ancient dame in dim brocade,"  
TENNYSON.

MADAME la Duchesse de Quinet had been a great heiress, and a personal friend and favourite of Queen Jeanne d'Albret. She had been left a widow after five years' marriage, and for forty subsequent years had reigned despotically in her own name and that of *mon fils*. Busied with the support of the Huguenot cause, sometimes by arms, but more usually by politics, and constantly occupied by the hereditary government of one of the lesser counties of France, the Duke was all the better son for relinquishing to her the home administration, as well as the education of his two motherless boys ; and their confidence and affection were perfect, though he was almost as seldom at home as she was abroad. At times, indeed, she had visited Queen Jeanne at Nérac ; but since the good Queen's death, she only left the great *château* of Quinet to make a royal progress of inspection through the family towns, castles, and estates, sometimes to winter in her beautiful hereditary *hôtel* at Montauban, and as at present to attend any great assembly of the Reformed.

Very seldom was her will not law. Strong sense and judgment, backed by the learning that Queen Marguerite of Navarre had introduced among the companions of her daughter, had rendered

her superior to most of those with whom she came in contact : and the Huguenot ministers, much more dependent on their laity than the Catholic priesthood, for the most part treated her as not only a devout and honourable woman, an elect lady, but as a sort of State authority. That she had the right-mindedness to respect and esteem such men as Théodore Beza, Merlin, &c. who treated her with great regard, but never cringed, had not become known to the rest. Let her have once pronounced against poor little Espérance Gardon, and public disgrace would be a matter of certainty.

There she sat in her wainscoted walnut cabinet, a small woman by her inches, but stately enough to seem of majestic stature, and with grey eyes, of inexpressible keenness, which she fixed upon the halting, broken form of Isaac Gardon, and his grave, venerable face, as she half rose and made a slight acknowledgment of his low bow.

"Sit, Maitre Gardon, you are lame," she said, with a wave of her hand. "I gave you the incommodity of coming to see me here, because I imagined that there were matters you would not openly discuss *en pleine salle*."

"Madame is considerate," said Isaac, civilly, but with an open-eyed look and air that at once showed her that she had not to deal with one of the ministers who never forgot their low birth in dealing with her.

"I understand," said she, coming to the point at once, "that you decline the proposals of Samuel Macé for your daughter-in-law. Now I wish you to know that Macé is a very good youth, whom I have known from his birth"—and she went on in his praise, Isaac bowing at each pause, until she had exhausted both Macé's history and her own beneficent intentions for him. Then he said, "Madame is very good, and the young man appeared to me excellent. Nevertheless, this thing may not be. My daughter-in-law has resolved not to marry again."

"Nay, but this is mere folly," said the Duchess. "We hold not Catholic



tenets on merit in abstaining, but rather go by St. Paul's advice that the younger widows should marry, rather than wax wanton. And, to tell you the truth, Maitre Gardon, this daughter of yours does seem to have set tongues in motion."

"Not by her own fault, Madame."

"Stay, my good friend; I never found a man—minister or lay—who was a fair judge in these matters. You old men are no better than the young—rather worse—because you do not distrust yourselves. Now, I say no harm of the young woman, and I know an angel would be abused at Montauban for not wearing sad-coloured wings; but she needs a man's care—you are frail, you cannot live for ever—and how is it to be with her and her child?"

"I hope to bestow them among her kindred ere I die, Madame," said Isaac.

"No kindred can serve a woman like a sensible husband! Besides, I thought all perished at Paris. Listen, Isaac Gardon, I tell you plainly that scandal is afloat. You are blamed for culpable indifference to alleged levities—I say not that it is true—but I see this, that unless you can bestow your daughter-in-law on a good, honest man, able to silence the whispers of malice, there will be measures taken that will do shame both to your own grey hairs and to the memory of your dead son, as well as exposing the poor young woman herself. You are one who has a true tongue, Isaac Gardon; and if you can assure me that she is a faithful, good woman, as poor Macé thinks her, and will give her to him in testimony thereof, then shall not a mouth open against her. If not, in spite of all my esteem for you, the discipline of the Reformed must take its course."

"And for what?" said Isaac, with a grave tone, almost of reproof. "What discipline can punish a woman for letting her infant wear a coloured ribbon, and shielding it from a blow?"

"That is not all, Master Isaac," said the Duchess, seriously; "but, in spite of your much-respected name, evil and censorious tongues will have it that matters ought to be investigated; that

there is some mystery; that the young woman does not give a satisfactory account of herself, and that the child does not resemble either her or your son—in short, that you may be deceived by an impostor, perhaps a Catholic spy. Mind, I say not that I credit all this, only I would show you what reports you must guard against."

"*La pauvre petite!*" said Isaac, under his breath, as if appalled; then collecting himself, he said, "Madame, these are well-nigh threats. I had come hither nearly resolved to confide in you without them."

"Then there is a mystery?"

"Yes, Madame, but the deception is solely in the name. She is, in very truth, a widow of a martyr of the St. Barthélemy, but that martyr was not my son, whose wife was happy in dying with him."

"And who, then, is she?"

"Madame la Duchesse has heard of the family of Ribautmont."

"Ha! M. de Ribautmont! A gay comrade of King Henry II., but who had his eyes opened to the truth by M. l'Amiral, though he lacked courage for an open profession. Yes, the very last pageant I beheld at Court, was the wedding of his little son to the Count de Ribautmont's daughter. It was said that the youth was one of our victims at Paris."

"Even so, Madame; and this poor child is the little one whom you saw wedded to him." And then, in answer to the Duchess's astonished inquiry, he proceeded to relate how Eustacie had been forced to fly from her kindred, and how he had first encountered her at his own lurking-place, and had accepted her as a charge imposed on him by Providence; then explained how, at La Sablerie, she had been recognised by a young gentleman she had known at Paris, but who professed to be fleeing to England, there to study the Protestant controversy; and how she had confided to him a letter to her husband's mother, who was married in England, begging her to send for her and her daughter, who was heiress to certain English estates, as well as French.

"Madame," added Gardon, "Heaven forgive me, if I do the youth injustice by suspecting him, but no answer ever arrived to that letter; and while we still expected one, a good and kindly citizen, who I trust has long been received into glory, sent me notice that a detachment of Monsieur's army was on its way from La Rochelle, under command of M. de Nid-de-Merle, to search out this poor lady in La Sablerie. He, good man, deemed that, were we gone, he could make terms for the place, and we therefore left it. Alas! Madame knows how it fared with the pious friends we left. Little deeming how they would be dealt with, we took our way along the Sables d'Olonne, where alone we could be safe, since, as Madame knows, they are for miles impracticable for troops. But we had another enemy there—the tide; and there was a time when we truly deemed that the mercy granted us had been that we had fallen into the hand of the Lord instead of the hand of cruel man. Yes, Madame, and even for that did she give thanks, as she stood, never even trembling, on the low sandbank; with her babe in her bosom, and the sea creeping up on all sides. She only turned to me with a smile, saying, 'She is asleep, she will not feel it, or know anything till she wakes up in Paradise, and sees her father.' Never saw I a woman, either through nature or grace, so devoid of fear. We were rescued at last, by the mercy of Heaven, which sent a fisherman, who bore us to his boat when benumbed with cold, and scarce able to move. He took us to a good priest's, Colombeau of Nissard, a man who, as Madame may know, is one of those veritable saints who still are sustained by the truth within their Church, and is full of charity and mercy. He asked me no questions, but fed, warmed, sheltered us, and sped us on our way. Perhaps, however, I was over-confident in myself, as the guardian of the poor child, for it was Heaven's will that the cold and wet of our night on the sands—though those tender young frames did not suffer therefrom—should bring on an illness

which has made an old man of me. I struggled on as long as I could, hoping to attain a safe resting-place for her, but the winter cold completed the work; and then, Madame—oh that I could tell you the blessing she was to me!—her patience, her watchfulness, her tenderness, through all the long weeks that I lay helpless alike in mind and body at Charente. Ah! Madame, had my own daughter lived, she could not have been more to me than that noble lady; and her cheerful love did even more for me than her tender care."

"I must see her," ejaculated the Duchess; then added, "But was it this illness that hindered you from placing her in safety in England?"

"In part, Madame; nay, I may say, wholly. We learnt that the assembly was to take place here, and I had my poor testimony to deliver, and to give notice of my intention to my brethren before going to a foreign land, whence perhaps I may never return."

"She ought to be in England," said Madame de Quinet; "she will never be safe from these kinsmen in this country."

"M. de Nid-de-Merle has been all the spring in Poland with the King," said the minister, "and the poor lady is thought to have perished at La Sablerie. Thus the danger has been less pressing, but I would have taken her to England at once, if I could have made sure of her reception, and besides——" he faltered.

"The means?" demanded the Duchess, guessing at the meaning.

"Madame is right. She had brought away some money and jewels with her, but alas, Madame, during my illness, without my knowledge, the dear child absolutely sold them to procure comforts for me. Nay——" his eyes filled with tears, "she whom they blame for vanities, sold the very hair from her head to purchase unguents to ease the old man's pains; nor did I know it for many a day after. From day to day we can live, for our own people willingly support a pastor and his family; and in every house my daughter has been loved,—everywhere but in this

harsh-judging town. But for the expense of a voyage, even were we at Bordeaux or La Rochelle, we have nothing, save by parting with the only jewels that remain to her, and those—those, she says, are heirlooms; and, poor child, she guards them almost as jealously as her infant, around whom she has fastened them beneath her clothes. She will not even as yet hear of leaving them in pledge, to be redeemed by the family. She says they would hardly know her without them. And truly, Madame, I scarce venture to take her to England, ere I know what reception would await her. Should her husband's family disown or cast her off, I could take better care of her here than in a strange land."

"You are right, Maitre Gardon," said the Duchess, "the risk might be great. I would see this lady. She must be a rare creature. Bear her my greetings, my friend, and pray her to do me the honour of a visit this afternoon. Tell her I would come myself to her, but that I understand she does not wish to attract notice."

"Madame," said Isaac, rising, and with a strange manner, between a smile and a tear of earnestness, "allow me to bespeak your goodness for my daughter. The poor little thing is scarcely more than a child. She is but eighteen even now, and it is not always easy to tell whether she will be an angel of noble goodness, or, pardon me, a half-petulant child."

"I understand," Madame de Quinet laughed, and she probably did understand more than reluctant, anxious Isaac Gardon thought she did, of his winning, gracious, yet haughty, headstrong, little charge, so humbly helpful one moment, so self-asserting and childish the next, so dear to him, yet so unlike anything in his experience.

"Child," he said, as he found her in the sunny window engaged in plaiting the deep folds of his starched ruffs, "you have something to forgive me."

"Fathers do not ask their children's pardon," said Eustacie, brightly, but then, with sudden dismay, "Ah! you

have not said I should go to that Moustier again."

"No, daughter; but Madame de Quinet entreats—these are her words—that you will do her the honour of calling on her. She would come to you, but that she fears to attract notice to us."

"You have told her!" exclaimed Eustacie.

"I was compelled, but I had already thought of asking your consent, and she is a true and generous lady, with whom your secret will be safe, and who can hush the idle tongues here. So, daughter," he added restlessly, "don your hood; that ruff will serve for another day."

"Another day, when the morrow is Sunday, and my father's ruff is to put to shame all the other pastors," said Eustacie, her quick fingers still moving. "No, he shall not go ill-starched for any Duchess in France. Nor am I in any haste to be lectured by Madame de Quinet, as they say she lectured the Dame de Soubrera the other day."

"My child, you will go; much depends on it."

"Oh yes, I am going; only if Madame de Quinet knows who I am, she will not expect me to hurry at her beck and call the first moment. Here, Rayonette, my bird, my beauty, thou must have a clean cap; ay, and these flaxen curls combed."

"Would you take the child?"

"Would I go without Mademoiselle de Ribaumont? She is all her mother is, and more. There, now she is a true rose-bud, ready to perch on my arm. No, no, *bon père*. So great a girl is too much for you to carry. Don't be afraid, my darling, we are not going to a sermon, no one will beat her; oh no, and if the insolent retainers and pert lacqueys laugh at her mother, no one will hurt her."

"Nay, child," said Maitre Gardon; "this is a well-ordered household, where contempt and scorn are not suffered. Only, dear, dear daughter, let me pray you to be your true self with the Duchess."

Eustacie shrugged her shoulders, and

had mischief enough in her to enjoy keeping her good father in some doubt and dread as he went halting wearily by her side along the much-decorated streets that marked the grand *Gasche* of Tarn and Tarascon. The *Hôtel de Quinet* stretched out its broad stone steps, covered with vaultings absolutely across the street, affording a welcome shade, and no obstruction where wheeled carriages never came.

All was, as *Maitre Isaac* had said, decorum itself. A couple of armed retainers, rigid as sentinels, waited on the steps ; a grave porter, maimed in the wars, opened the great door ; half a dozen *laquais* in sober though rich liveries sat on a bench in the hall, and had somewhat the air of having been set to con a lesson. Two of them coming respectfully forward, ushered *Maitre Gardon* and his companion to an ante-room, where various gentlemen, or pastors, or candidates—among them *Samuel Macé*—were awaiting a summons to the *Duchess*, or merely using it as a place of assembly. A page of high birth, but well schooled in steadiness of demeanour, went at once to announce the arrival ; and *Gardon* and his companion had not been many moments in conversation with their acquaintance among the ministers, before a grave gentleman returned, apparently from his audience, and the page, coming to *Eustacie*, intimated that she was to follow him to *Madame la Duchesse's* presence.

He conducted her across a great tapestry-hung saloon, where twelve or fourteen ladies of all ages—from seventy to fifteen—sat at work : some at tapestry, some spinning, some making coarse garments for the poor. A great throne-like chair, with a canopy over it, a footstool, a desk and a small table before it was vacant, and the work—a poor child's knitted cap—laid down ; but an elderly minister, seated at a carved desk, had not discontinued reading from a great black book, and did not even cease while the strangers crossed the room, merely making a slight inclination with his head, while the ladies half

rose, rustled a slight reverence with their black, grey or russet skirts, but hardly lifted their eyes. *Eustacie* thought the *Louvre* had never been half so formidable or impressive.

The page lifted a heavy green curtain behind the canopy, knocked at a door, and, as it opened, *Eustacie* was conscious of a dignified presence, that, in spite of her previous petulance, caused her instinctively to bend in such a reverence as had formerly been natural to her ; but, at the same moment, a low and magnificent curtsy was made to her, a hand was held out, a stately kiss was on her brow, and a voice of dignified courtesy said, "Pardon me, *Madame la Baronne*, for giving you this trouble. I feared that otherwise we could not safely meet."

"*Madame* is very good. My *Rayonette*, make thy reverence ; kiss thy hand to the lady, my lamb." And the little one obeyed, gazing with her blue eyes full opened and clinging to her mother.

"Ah ! *Madame la Baronne* makes herself obeyed," said *Madame de Quinet*, well pleased. "Is it then a girl ?"

"Yes, *Madame*, I could scarcely forgive her at first ; but she has made herself all the dearer to me."

"It is a pity," said *Madame de Quinet*, "for yours is an ancient stem."

"Did *Madame* know my parents ?" asked *Eustacie*, drawn from her spirit of defiance by the equality of the manner with which she was treated.

"Scarcely," replied the *Duchess* ; but, with a smile, "I had the honour to see you married."

"Ah, then,"—*Eustacie* glowed, almost smiled, though a tear was in her eyes—"you can see how like my little one is to her father,—a true *White Ribault*."

The *Duchess* had not the most distinct recollection of the complexion of the little bridegroom ; but *Rayonette's* fairness was incontestable, and the old lady complimented it so as to draw on the young mother into confidence on the pet moonbeam appellation which she used in dread of exciting suspicion by

using the true name of Bérangère, with all the why and wherefore.

It was what the Duchess wanted. Imperious as some thought her, she would on no account have appeared to cross-examine any one whose essential nobleness of nature struck her as did little Eustacie's at the first moment she saw her; and yet she had decided, before the young woman arrived, that her own good opinion and assistance should depend on the correspondence of Madame de Ribamont's history of herself with Maître Gardon's.

Eustacie had, for a year and a half, lived with peasants; and, indeed, since the trials of her life had really begun, she had never been with a woman of her own station whom she could give confidence, or from whom she could look for sympathy. And thus a very few inquiries and tokens of interest from the old lady drew out the whole story, and more than once filled Madame de Quinet's eyes with tears.

There was only one discrepancy; Eustacie could not believe that the Abbé de Méricourt had been a faithless messenger. Oh no! Either those savage-looking sailors had played him false, or else her *belle-mère* would not send for her. "My mother-in-law never loved me," said Eustacie; "I know she never did. And now she has children by her second marriage, and no doubt would not see my little one preferred to them. I will not be *her* suppliant."

"And what then would you do?" said Madame de Quinet, with a more severe tone.

"Never leave my dear father," said Eustacie, with a flash of eagerness; "Maître Isaac, I mean. He has been more to me than any—any one I ever knew—save —"

"You have much cause for gratitude to him," said Madame de Quinet. "I honour your filial love to him. Yet, you have duties to this little one. You have no right to keep her from her position. You ought to write to England again. I am sure Maître Isaac tells you so."

Eustacie would have pouted, but the

grave, kind authority of the manner prevented her from being childish, and she said, "If I wrote, it should be to my husband's grandfather, who brought him up, designated him as his heir, and whom he loved with all his heart. But, Oh, Madame, he has one of those English names! So dreadful! It sounds like Vol-au-vent, but it is not that precisely."

Madame de Quinet smiled, but she was a woman of resources. "See, my friend," she said, "the pursuivant of the consuls here has the rolls of the herald's visitations throughout the kingdom. The arms and name of the Baron de Ribamont's wife will there be entered; and from my house at Quinet you shall write, and I, too, will write; my son shall take care that the letters be forwarded safely, and you shall await their arrival under my protection. That will be more fitting than running the country with an old pastor, *hein?*"

"Madame, nothing shall induce me to quit him!" exclaimed Eustacie, vehemently.

"Hear me out, child," said the Duchess. "He goes with us to assist my chaplain; he is not much fitter for wandering than you, or less so. And you, Madame, must, I fear me, still remain his daughter-in-law in my household; or if you bore your own name and rank, this uncle and cousin of yours might learn that you were still living; and did they claim you——"

"Oh, Madame, rather let me be your meanest kitchen-girl!"

"To be—what do they call you?—Espérance Gardon will be quite enough. I have various women here—widows, wives, daughters of sufferers for the truth's sake, who either are glad of rest, or are trained up to lead a godly life in the discipline of my household. Among them you can live without suspicion, provided," the old lady added, smiling, "you can abstain from turning the heads of our poor young candidates."

"Madame," said Eustacie, gravely, "I shall never turn any one's head. There was only one who was obliged to love me, and happily I am not fair enough to win any one else."

"*Tenez*, child. Is this true simplicity? Did Gardon, truly, never tell you of poor Samuel Macé?"

Eustacie's face expressed such genuine amazement and consternation, that the Duchess could not help touching her on the cheek, and saying, "Ah! simple as a *pensionnaire*, as we used to say when no one else was innocent. But it is true, my dear, that to poor Samuel we owe our meeting. I will send him off, the poor fellow, at once to Bourg-le-Roy to preach his three sermons; and when they have driven you a little out of his head, he shall have Mariette there—a good girl, who will make him an excellent wife. She is ugly enough, but it will be all the same to him just then! I will see him, and let him know that I have reasons. He lodges in your house, does he? Then you had better come to me at once. So will evil tongues best be silenced."

"But hold," the Duchess said, smiling. "You will think me a foolish old woman, but is it true that you have saved the Pearls of Ribaultmont, of which good Canon Froissart tells?"

Eustacie lifted her child on her knee, untied the little grey frock, and showed them fastened beneath, well out of sight. "I thought my treasures should guard one another," she said. "One I sent as a token to my mother-in-law. For the rest, they are not mine, but hers; her father lent them to me, not gave: so she wears them thus; and anything but *her* life should go rather than *they* should."

"*Hein*, a fine guardian for them!" was all the Duchess said in answer.

## CHAPTER XXXV.

### THE ITALIAN PEDLAR.

"This caitiff monk for gold did swear,  
That by his drugs my rival fair  
A saint in heaven should be."

SCOTT.

A GRAND cavalcade bore the house of Quinet from Montauban—coaches, wagons, outriders, gendarmes—it was a perfect court progress, and so slow and

cumbrous that it was a whole week in reaching a grand old castle standing on a hill-side among chestnut woods, with an avenue a mile long leading up to it; and battlemented towers fit to stand a siege.

Eustacie was ranked among the Duchess's gentlewomen. She was so far acknowledged as a lady of birth, that she was usually called Madame Espérance; and though no one was supposed to doubt her being Théodore Gardon's widow, she was regarded as being a person of rank who had made a misalliance by marrying him. This Madame de Quinet had allowed the household to infer, thinking that the whole bearing of her guest was too unlike that of a Paris *bourgeoise* not to excite suspicion, but she deemed it wiser to refrain from treating her with either intimacy or distinction that might excite jealousy or suspicion. Even as it was, the consciousness of a secret, or the remnants of Montauban gossip, prevented any familiarity between Eustacie and the good ladies who surrounded her; they were very civil to each other, but their only connecting link was the delight that every one took in petting pretty little Rayonette, and the wonder that was made of her signs of intelligence and attempts at talking. Even when she toddled fearlessly up to the stately Duchess on her canopied throne, and held out her entreating hands, and lisped the word "*montre*," Madame would pause in her avocations, take her on her knee, and display that wonderful gold and enamel creature which cried tic-tic, and still remained an unapproachable mystery to M. le Marquis and M. le Vicomte, her grandsons.

Pale, formal stiff boys they looked, twelve and ten years old, and under the dominion of a very learned tutor, who taught them Latin, Greek and Hebrew, alternately with an equally precise, stiff old esquire, who trained them in martial exercises, which seemed to be as much matters of rote with them as their tasks, and to be quite as uninteresting. It did not seem as if they ever played, or thought of playing; and



if they were ever to be gay, witty Frenchmen, a wonderful change must come over them.

The elder was already betrothed to a Béarnese damsel, of an unimpeachably ancient and Calvinistic family; and the whole establishment had for the last three years been employed on tapestry hangings for a whole suite of rooms, that were to be fitted up and hung with the histories of Ruth, of Abigail, of the Shunammite, and of Esther, which their diligent needles might hope to complete by the time the marriage should take place, three years later! The Duchess, who really was not unlike "that great woman" the Shunammite, in her dignified content with "dwelling among her own people," and her desire to "receive a prophet in the name of a prophet," generally sat presiding over the work while some one, chaplain, grandson, or young maiden, read aloud from carefully assorted books; religious treatises at certain hours, and at others, history. Often, however, Madame was called away into her cabinet, where she gave audience to intendants, notaries from her estates, pastors from the villages, captains of little garrisons, soldiers offering service, farmers, women, shepherds, foresters, peasants, who came either on her business or with their own needs—for all of which she was ready with the beneficence and decision of an autocrat.

The chapel had been "purified," and made bare of all altar or image. It was filled with benches and a desk, whence Isaac Gardon, the chaplain, any pastor on a visit, or sometimes a candidate for his promotion, would expound, and offer prayers, shortly in the week, more at length on Sunday; and there, too, classes were held for the instruction of the peasants.

There was a great garden full of medicinal plants, and decoctions and distilleries were the chief variety enjoyed by the gentlewomen. The Duchess had studied much in quaint Latin and French medical books, and, having much experience and good sense, was probably as good a doctor as any one in the

kingdom except Ambroise Paré and his pupils; and she required her ladies to practise under her upon the numerous ailments that the peasants were continually bringing for her treatment. "No one could tell," she said, "how soon they might be dealing with gunshot wounds, and all ought to know how to sew up a gash, or deal with an ague."

This department suited Eustacie much better than the stitching, and best of all she liked to be sent with Maitre Isaac to some cottage where solace for soul and body were needed, and the inmate was too ill to be brought to Madame la Duchesse. She was learning much and improving too in the orderly household, but her wanderings had made her something of a little gipsy. She now and then was intolerably weary, and felt as if she had been entirely spoilt for her natural post. "What would become of her," she said to Maitre Isaac, "if she were too grand to dress Rayonette?"

She was not greatly distressed that the Montauban poursuivant turned out to have only the records of the Provençal nobility, and was forced to communicate with his brethren at Bordeaux before he could bring down the Ribaumont genealogy to the actual generation; and so slow was communication, so tardy the mode of doing everything, that the chestnut leaves were falling and autumn becoming winter before the blazoned letter showed Ribaumont de Picardie—"Gules, fretty or, a canton of the last, a leopard, sable. Eustache Beranger, m. Annora, daughter and heiress of Villiam, Baron of Valvem, in the county of Dorisette, England, who beareth azure a syren regardant in a mirror proper." The syren was drawn in all her propriety impaled with the leopard, and she was so much more comprehensible than the names to both Madame de Quinet and Eustacie, that it was a pity they could not direct their letters to her rather than to "Le Baron de Valvem," whose cruel W's perplexed them so much. However, the address was the least of Eustacie's troubles; she

should be only too glad when she got to that, and she was sitting in Maitre Isaac's room, trying to make him dictate her sentences and asking him how to spell every third word, when the dinner bell rang, and the whole household dropped down from *salon*, library, study, or chamber to the huge hall, with its pavement of black and white marble, and its long tables, for Madame de Quinet was no woman to discard wholesome old practices.

Then, as Eustacie, with Rayonette trotting at her side, and Maitre Isaac leaning on her arm, slowly made her way to that high table where dined Madame la Duchesse, her grandsons, the ministers, the gentlemen in waiting, and some three or four women besides herself, she saw that the lower end of the great hall was full of silks, cloths, and ribbons heaped together ; and, passing by the lengthy rank of retainers, she received a bow and look of recognition from a dark, acute-looking visage which she remembered to belong to the pedlar she had met at Charente.

The Duchess, at the head of her table, was not in the best of humours. Her son had sent home letters by a courier whom he had picked up for himself and she never liked nor trusted, and he required an immediate reply when she particularly resented being hurried. It was a *galimafré*, she said ; for indeed most matters where she was not consulted, did become a *galimafré* with her. Moreover, under favour of the courier, her porters had admitted this pedlar, and the Duchess greatly disliked pedlars. All her household stores were bought at shops of good repute in Montauban, and no one ought to be so improvident as to require dealings with these mountebank vagabonds, who dangled vanities before the eyes of silly girls, and filled their heads with Paris fashions, if they did not do still worse, and excite them to the purchase of cosmetics and love-charms.

Yet the excitement caused by the approach of a pedlar was invincible, even by Madame la Duchesse. It was inevitable that the crying need of glove,

kerchief, needle, or the like, should be discovered as soon as he came within ken, and once in the hall there was no being rid of him except by a flagrant act of inhospitality. This time, it was worst of all, for M. le Marquis himself must needs be the first to spy him, bring him in, and be in want of a silver chain for his hawk ; and his brother the Vicomte must follow him up with all manner of wants inspired by the mere sight of the pack.

Every one with the smallest sum of money must buy, every one without inspect and assist in bargaining ; and all dinner time, eyes, thoughts, and words were wandering to the gay pile in the corner, or reckoning up needs and means. The pedlar, too, knew what a Calvinist household was, and had been extremely discreet, producing nothing that could reasonably be objected to ; and the Duchess, seeing that the stream was too strong for her, wisely tried to steer her bark through it safely instead of directly opposing it.

As soon as grace was over, she called her maitre d'hôtel, and bade him look after that *galimafré*, and see that none of these fools were unreasonably cheated, and that there was no attempt at gulling the young ones with charms or fortune-telling, as well as to conclude the matter so as to give no excuse for the Italian fellow lingering to sup and sleep. She then retired to her cabinet to prepare her despatches, which were to include a letter to Lord Walwyn. Though a nominal friendship subsisted between Elizabeth and the French court, the Huguenot chiefs always maintained a correspondence with England, and there was little danger but that the Duke de Quinet would be able to get a letter, sooner or later, conveyed to any man of mark. In the course of her letter, Madame de Quinet found it necessary to refer to Eustacie. She rang her little silver handbell for the little foot-page, who usually waited outside her door. He appeared not. She rang again, and receiving no answer, opened her door and sallied forth, a wrathful dame, into the hall. There, of course, Master Page

had been engulfed in the *galimafré*, and not only forming one of the swarm around the pedlar, but was actually aping courtly grimaces as he tried a delicate lace ruffle on the hand of a silly little smirking maiden, no older than himself! But this little episode was, like many others, overlooked by Madame de Quinet, as her eye fell upon the little figure of Rayonette, standing on the table with her mother and two or three ladies besides, coaxing her to open her mouth, and show the swollen gums that had of late been troubling her, while the pedlar was evidently expending his blandishments upon her.

The *maitre d'hôtel* was the first to perceive his mistress, and, as he approached, received a sharp rebuke from her for allowing the fellow to produce his quack medicines; and, at the same time, she desired him to request Madame Espérance to come to her immediately on business. Eustacie, who always had a certain self-willed sense of opposition when the Duchess showed herself peremptory towards her, at first began to make answer that she would come as soon as her business was concluded; but the steward made a gesture towards the great lady sailing up and down as she paced the dais in stately impatience. "Good fellow," she said, "I will return quickly, and see you again, though I am now interrupted. Stay there, little one, with good Mademoiselle Perrot; mother will soon be back."

Rayonette, in her tooth-fretfulness, was far from enduring to be forsaken so near a strange man, and her cry made it necessary for Eustacie to take her in arms, and carry her to the dais where the Duchess was waiting.

"So!" said the lady, "I suspected that the fellow was a quack as well as a cheat."

"Madame," said Eustacie, with spirit, "he sold me unguents that greatly relieved my father last spring."

"And because rubbing relieved an old man's rheumatics, you would let a vagabond cheat drug and sicken this poor child for what is no ailment at all—

and the teeth will relieve in a few days. Or, if she were feverish, have not we decoctions brewed from heaven's own pure herbs in the garden, with no unknown ingredient?"

"Madame," said Eustacie, ruffling into fierceness, "you are very good to me; but I must keep the management of my daughter to myself."

The Duchess looked at her from head to foot. Perhaps it was with an impulse to treat her impertinence as she would have done that of a dependant; but the old lady never forgot herself: she only shrugged her shoulders and said, with studied politeness, "When I unfortunately interrupted your consultation with this eminent physician, it was to ask you a question regarding this English family. Will you do me the honour to enter my cabinet?"

And whereas no one was looking, the old lady showed her displeasure by ushering Madame de Ribaumont into her cabinet like a true noble stranger guest; so that Eustacie felt disconcerted.

The Duchess then began to read aloud her own letter to Lord Walwyn, pausing at every clause, so that Eustacie felt the delay and discussion growing interminable, and the Duchess then requested to have Madame de Ribaumont's own letter at once, as she wished to inclose it, make up her packet, and send it without delay. Opening a secret door in her cabinet, she showed Eustacie a stair by which she might reach *Maitre Gardon's* room without crossing the hall. Eustacie hoped to find him there and tell him how intolerable was the Duchess; but, though she found him, it was in company with the tutor, who was spending an afternoon on Plato with him. She could only take up her letter, and retreat to Madame's cabinet, where she had left her child. She finished it as best she might, addressed it after the herald's spelling of the title, bound it with some of the Duchess's black floss silk—wondering meanwhile, but little guessing that the pedlar knew, where was the tress that had bound her last attempt at correspondence, guessing

least of all that that tress lay on a heart still living and throbbing for her. All this had made her a little forget her haste to assert her liberty of action by returning to the pedlar; but, behold, when she came back to the hall, it had resumed its pristine soberness, and merely a few lingering figures were to be seen, packing up their purchases.

While she was still looking round in dismay, Mademoiselle Perrot came up to her and said, "Ah! Madame, you may well wonder! I never saw Maître Benoit there so cross; the poor man did but offer to sell little Fanchon the elixir that secures a good husband, and old Benoit descended on him like a griffin enraged, would scarce give him time to compute his charges or pack his wares, but hustled him forth like a mere thief! And I missed my bargain for that muffler that had so taken my fancy. But, Madame, he spoke to me apart, and said you were an old customer of his, and that rather than the little angel should suffer with her teeth, which surely threaten convulsions, he would leave with you this sovereign remedy of sweet syrup—a spoonful to be given each night."

Eustacie took the little flask. She was much inclined to give the syrup by way of precaution, as well as to assure herself that she was not under the Duchess's dominion; but some strong instinct of the truth of the lady's words that the child was safer and healthier undoc-tored, made her resolve at least to defer it until the little one showed any perilous symptom. And as happily Rayonette only showed two little white teeth, and much greater good humour, the syrup was nearly forgotten, when, a fortnight after, the Duchess received a despatch from her son which filled her with the utmost indignation. The courier had indeed arrived, but the packet had proved to be filled with hay and waste paper. And upon close examination, under the lash, the courier had been forced to confess to having allowed himself to be overtaken by the pedlar, and treated by him to a supper at a *cabaret*. No doubt, while he was

afterwards asleep, the contents of his packet had been abstracted. There had been important documents for the Duke besides Eustacie's letters, and the affair greatly annoyed the Duchess, though she had the compensation of having been proved perfectly right in her prejudice against pedlars, and her dislike of her son's courier. She sent for Eustacie to tell her privately of the loss, and of course the young mother at once turned pale and exclaimed, "The wicked one! Ah! what a blessing that I gave my little darling none of his dose!"

"*Hein?* You had some from him then!" demanded the Duchess with displeasure.

"No, Madame, thanks, thanks to you. Oh! I never will be self-willed and naughty again. Forgive me, Madame." And down she dropped on her knee, with clasped hands and glistening eyes.

"Forgive you, silly child, for what?" said Madame de Quinet, nearly laughing.

"Ah! for the angry, passionate thoughts I had! Ah! Madame, I was all but giving the stuff to my little angel in very spite—and then—" Eustacie's voice was drowned in a passion of tears, and she devoured the old lady's hand with her kisses.

"Come, come," said the Duchess, "let us be reasonable. A man may be a thief, but it does not follow that he is a poisoner."

"Nay, that will we see," cried Eustacie. "He was resolved that the little lamb should not escape, and he left a flask for her with Mademoiselle Perrot. I will fetch it, if Madame will give me leave. Oh, the great mercy of Heaven that made her so well that I gave her none!"

Madame de Quinet's analytic powers did not go very far, and would probably have decided against the syrup if it had been nothing but virgin honey. She was one who fully believed that her dear Queen Jeanne had been poisoned with a pair of gloves, and she had unlimited faith in the powers of evil possessed by René of Milan. Of course, she detected the presence of a slow poison, whose effects would have been

attributed to the ailment it was meant to cure ; and though her evidence was insufficient, she probably did Ercole no injustice. She declined testing the compound on any unfortunate dog or cat, but sealed it up in the presence of Gardon, Eustacie, and Mademoiselle Perrot, to be produced against the pedlar if ever he should be caught.

Then she asked Eustacie if there was any reason to suspect that he recognised her. Eustacie related the former dealings with him, when she had sold him her jewels and her hair, but she had no notion of his being the same person whom she had seen when at Montpiqueau. Indeed, he had altered his appearance so much that he had been only discovered at Nid-de-Merle by eyes sharpened by distrust of his pretensions to magic arts.

Madame de Quinet, however, concluded that Eustacie had been known, or else that her jewels had betrayed her, and that the man must have been employed by her enemies. If it had not been the depth of winter, she would have provided for the persecuted lady's immediate transmission to England ; but the storms of the Bay of Biscay would have made this impossible in the state of French navigation, even if Isaac Gardon had been in a condition to move ; for the first return of cold had

brought back severe rheumatic pains, and with them came a shortness of breath, which even the Duchess did not know to be the token of heart complaint. He was confined to his room, and it was kneeling by his bedside that Eustacie poured out her thankfulness for her child's preservation, and her own repentance for the passing fit of self-will and petulance. The thought of Rayonette's safety seemed absolutely to extinguish the fresh anxiety that had arisen since it had become evident that her enemies no longer supposed her dead, but were probably upon her traces. Somehow, danger had become almost a natural element to her, and having once expressed her firm resolution that nothing should separate her from her adopted father, to whom indeed her care became constantly more necessary, she seemed to occupy herself very little with the matter ; she nursed him as cheerfully and fondly, and played with Rayonette as merrily as ever, and left to him and Madame de Quinet the grave consultations as to what was to be done for her security. There was a sort of natural buoyancy about her that never realized a danger till it came, and then her spirit was roused to meet it.

*To be continued.*

## THE FOOD OF THE PEOPLE.

BY HARRY CHESTER.

THE "Society of Arts" has been engaged for nearly two years in elaborate inquiries respecting food.

In November 1866, the Council resolved:—"That a committee be appointed to inquire and report respecting the food of the people—especially, but not exclusively, the working classes of the people; and that, having regard to the publications of the Privy Council and other documents, which illustrate the defective amount of nutritious food available for the population at large, the said committee do report respecting the resources which are or might be rendered available for the production, importation, and preservation of substances suitable for food, and for improving the methods of cooking in use among the working classes."

The principal points on which evidence has been taken are: the supply of meat, home-grown and foreign, dead and alive, fresh, salted, and preserved; of fish and molluscs; of milk, butter, and cheese; the preservation of milk; the grinding of wheat and the dressing of flour for bread; the breeding and fattening of poultry; the cultivation and sale of fruits and vegetables; the nutritive values of mushrooms and other fungi; the food markets of London; the modes and appliances of cooking; the sale of cooked food; the adulteration of food, and frauds in the sale of food. The inquiries are still in progress, and may be considerably extended with advantage.

The committee has devoted a good deal of attention to the subject of meat. On the importation and inland transit of live cattle, not a little evidence has been already taken. One witness proposes that three-deckers should be chartered to bring over 1,500 bullocks in

each vessel from South America; but the committee has not endorsed his proposal. Another witness, connected with the Great Western Railway Company, more soberly suggests that an Act of Parliament should empower the Board of Trade to regulate the coasting vessels which carry cattle, as the Board has power to regulate passenger-vessels between Scotland, Ireland, and England, and also from Holland and France; and it seems that, if wise regulations were established, the cattle trade between Scotland and Ireland and the English ports might be almost indefinitely increased. The transit, however, of live animals by boat, rail, and road should give place as far as possible to the transit of dead meat, but for this the arrangements are at present grossly defective; and the Society of Arts has done well in announcing a competition for prizes for improved railway meat-vans or meat-larders. It has been asked, Why do not the country gentlemen and farmers kill their fat bullocks or sheep on their own farms, as they kill their hogs, instead of sending them to butchers at a distance, and incurring the risks of injury which may result by rail, and the certainty of deterioration which must result by road from the travelling of fat animals? This inquiry deserves to be well considered.

In Australia and South America great excitement prevails respecting inventions for sending their superabundant meat to this country, but no perfectly successful scheme has as yet been brought to bear. The beef of Australia is excellent, and though the mutton has too much of the merino flavour to suit the taste of the higher classes in England, there can be no doubt that Australia has ready for exportation, so soon as the best possible method of preserving it has been ascer-



tained, an enormous quantity of valuable meat. This, however, can scarcely be said of South America. The agriculture of the States of La Plata is miserable; their fine natural pastures are impoverished; the cattle are starved at one season of the year, and almost lost in the lofty, coarse grass at another; very few well-bred breeding cattle or sheep have been imported; the animals of both sexes and all ages are indiscriminately mixed together; and a general degeneration is the result. In addition to these facts, it should be borne in mind that the cattle are semi-wild; they are rendered almost mad at being driven by the loud shouts and cracking whips of horsemen, long distances, day after day, to the Corral, where they are butchered, and their meat is so fevered as to turn putrid in an incredibly short time. All these facts are stated by Mr. Latham in his book on the "Agriculture of the States of La Plata;" and though he adds that enough has been done to prove that by better management first-rate mutton and beef can be produced, it is clear that so long as the hides and tallow are found to pay the La Platans better than meat, so long no effectual attempts will be made to manufacture a superior meat. Mr. Consul Parish suggested that competent instructors might be sent from England to Buenos Ayres to improve the agriculture of those States; but measures of this kind must originate in the States themselves, and have a commercial basis.

Dr. Morgan's method of salting meat by ejecting the blood and then injecting a saline solution, is an ingenious improvement on the old-fashioned method; but no plan of preserving meat by salt can be wholly satisfactory. The Lords of the Admiralty, who supply the navy very largely with salted meats, have furnished the Society of Arts with some interesting "returns," elucidating the comparative merits of two kinds prepared at Deptford; the one the time-honoured "junk," the other cured on Dr. Morgan's plan. The "returns" were made by thirty captains of men-of-war, and gave the opinions of the

ships' companies after trying the two kinds. The general conclusion was unfavourable to the new food; but, taking into account Jack's prejudices against everything "new-fangled," it may be doubted whether this conclusion is not over-hasty, and the Committee thought that the experiment should receive a further trial.

The Australian stewed beef from Ramornie appears to have lost the hold which it gained in private houses when prices were higher than they are now, but to have found its more natural market on board ship. For this it is excellently fitted; and as the Admiralty, in January last, gave a "trial order" for 10,000 lbs. of it, we may presume that the results of the trial will be made known. The use of unsalted meat is of immense importance to the health of sailors; and to draw the supplies from Australia, instead of from Aberdeen, will be a relief to the home markets, and a great avoidance of waste. At present the cattle for the navy are brought from Aberdeen to be slaughtered and salted at Deptford; and the cost of that beef, uncooked, is from 11*d.* to 13*d.* per lb., while the Australian cooked beef, unsalted, is offered at 6*d.* per lb. The beef is excellent, the produce of short-horn herds imported from England, but it is over-cooked, and therefore less digestible and nutritious than it might be, though it is difficult to suppose that it is as indigestible and innutritious as junk. In deference to the advice of Dr. Swaine Taylor, in his evidence before the Committee, the Ramornie Company have sent out a competent person to superintend the preparation of the meat, and to insure its being cooked at the lowest temperature that will suffice to prevent putrefaction.

Dr. Medlock's method of preserving meat, and other food, by bisulphate of lime, appears useful in preventing putrefaction for short periods, but has not proved itself completely efficient during long voyages. The bisulphate of lime, however, is cheap, and may be used with advantage to sprinkle the floors and shelves and cloths in butchers' shops

and larders when the weather is hot and close.

The Australian proposal to send to England meat not cooked nor salted, but frozen, by ammonia, in tins hermetically closed, has not been carried out. It was stated that 15,000*l.* worth of meat thus preserved had been despatched from the colony, but this appears to be a mistake. Ammonia has been found too costly for creating the requisite cold and keeping it up during so long a voyage, but the projectors hope to succeed with some cheaper agency. It remains to be proved whether meat frozen for three or four months, and then thawed, will not immediately *go bad*. This would be the case if the meat had come into contact with ice; indeed it is well known that some food—fish, for example—is ruined by contact with ice. No fish once frozen is as good as it is when unfrozen and fresh. The projectors, however, are confident that their meat, being congealed in closed vessels, and not in contact with the congealer, will be in the same condition when thawed as before its congelation; and if this prove the case, their project may be of great value. If the meat requires to be cooked as soon as the freezing power is withdrawn, the importations will be useless, for the poor have no refrigerators, and the wealthier classes will never buy Australian beef while they can procure the roast beef of Old England.

Large quantities of dried meat from Australia are arriving in London, and may be useful for certain purposes. The dried beef and mutton from South America continues to reach Liverpool, and has a ready sale.

Respecting extracts of meat it is not necessary to say much. They are valuable substitutes for some, but not all, the nutritive elements of beef; and, keeping fresh for a great length of time, are convenient where soups or beef-tea are wanted in a hurry.

The subject of horse-meat has been discussed, and the meat itself tasted under Mr. Bicknell's auspices, at one of the meetings of the Society of Arts; but the Food Committee has passed

by the subject untouched. There is a strong prejudice in England against hippophagy, and though this is ill-founded, the growth of the taste cannot be forced; and some of the best judges at Francatelli's, the Langham, and the Society of Arts, were not altogether favourable in their verdicts. The ox, sheep, and pig are bred expressly for food, and are killed as soon as they arrive at perfection as meat; but the horse is too valuable for other uses to be thus treated; and even when the existing prejudice has given way before common-sense and experience, the advocates of horse-meat may be disappointed at finding it, in comparison with mutton and beef, but an insignificant contribution to the national stock. The friends of hippophagy should open an attractive butcher's shop and a good eating-house.

There is, however, another animal, of which better hopes may be entertained. Every one who has eaten roast donkey has pronounced it excellent. In flavour it is said to resemble turkey, though the colour is considerably darker. The accomplished *gourmet* is aware what animal it is that contributes most largely to the composition of the best sausages in the world—the Lyons sausages. The animal in question is a very clean feeder, cheap, hardy, and subsists easily at little cost, and it seems within possibility that donkeys may be reared on the poorest commons, not only as beasts of burden for the use of the poor, but as a luxurious addition to the banquets of the rich; and since France, Austria, Russia, Belgium, Denmark, and other countries, have taken to hippophagy, the donkey may be expected, at an early period, to make a successful invasion of the United Kingdom in a new character.

Among the most important inquiries about food are those which relate to bread. At an early *séance*, Professor John Wilson, a member of the committee, gave elaborate and interesting explanations of Mons. Mège Mouriès's method of preparing flour by the decortication of wheat. The old notion that the central parts of the grain are the most valuable in point of nutriment, has

long been exploded as a blunder. The most external of the layers in a grain of wheat having been removed, the layers which are farthest from the centre, not those nearest to it, are the most rich in nitrogenous principles; and, therefore, the nearer the miller gets to the outside—so long as he does not take the actual outside envelope, which is mere flint—the more valuable is the flour. In white bread the most valuable parts of the grain are absent, while nothing that is not valuable is ground up; but in "brown bread" so called, while all that is valuable is retained, the extreme outside husk, which is not only not valuable as nutriment, but is irritating and injurious to many persons, is retained also. Mons. Mège Mouries invented a process by which the grain was decorticated before it was ground, and the whole of the valuable portions were utilized, while the valueless and injurious portions were rejected. The secretary of the Society of Arts was instructed to investigate the subject on the spot in Paris, and Mr. Le Neve Foster's report, published in the Society's *Journal* of 3d January, 1868, deserves a careful consideration from millers and bakers. He found that the process of decortication had been abandoned, and that, under Mons. Mège Mouries's auspices, a different method had been brought into use at the great Scipion Mills, the "City Mills" at Paris. The corn is ground into a uniform meal, and then, by delicate fanning, the ground portions of the extreme husks, which are lighter than the other constituents, are blown off. The effect is to get rid altogether of the extreme husk, and to utilize the whole of the remainder, without losing the character of white bread, or perceptibly darkening the colour.

The so-called "New Bread," made from corn ground at the Hatcham Mills, is obtained by grinding the whole corn to a uniform meal, and then regrinding the bran till it becomes so fine that its irritating qualities are removed. Though this is brown bread, it is very slightly brown, and well made. It may be obtained at Mr. Bonthron's in Regent Street.

The breeding and fattening of poultry has received a large share of attention, not only from the Food Committee, but from the Council of the Society of Arts. Poultry should be kept everywhere, except in the streets, by all classes, rich and poor. The prices of poultry are excessive, and ought to be lowered; but they can only be lowered by increasing the supply much more abundantly than the demand. The demand constantly increases, and will continue to increase, as wealth and population increase; and, on the other hand, as civilization advances, bringing drainage and other improvements in its train, the water-fowl and wading birds, which used abundantly to compete in the markets with poultry proper, are becoming more rare and dear. Not only has the feathered produce of the fens and coasts of this country been thus diminished, but that of Holland and other neighbouring coasts is well-nigh exhausted; and the poultry salesmen of London are now largely supplied with water-fowl from inland places beyond sea. The insatiable cravings of fashion are said, moreover, to be answerable for the destruction of great numbers of pheasants, and other birds of bright plumage; and though one cannot understand why the English pastrycook is unable to convert into pies the bodies of birds thus sacrificed, it is positively stated by Mr. Brooke, the manager of Messrs. Broome, the great poultry salesmen, that while pheasant pies are made in great numbers, and with a good profit, in France, there is no such custom in England. The importation of eggs and poultry from France and Holland is already enormous, and may be much increased; but why should not the home growth of such excellent articles of food be increased? Why should not the United Kingdom produce poultry and eggs enough for its own wants, if not also for exportation? This question country gentlemen have a vital interest in answering. There is no insuperable difficulty in multiplying the home-growth of poultry to an enormous extent. The only difficulty is

ignorance of the conditions requisite for success; and these are simple and of general application. There may be in the United Kingdom, as in France, a few special positions where poultry cannot be profitably reared; but wherever the soil is dry, or can be made dry,—above all, wherever there is a good exposure, an aspect not to the north,—there poultry may thrive. The writer was lately at Great Malvern, where, on the lower slopes, and at the foot of the hills, the light dry soil, and other advantages, appear to present a natural breeding-ground for the best and most profitable kinds of fowls. There is an immense demand for table poultry in the watering-place and neighbouring villages; but scarcely any live fowls, and no turkeys, are to be seen. A few geese graze on the commons, but the poultry are brought from a distance. The magnates of the neighbourhood ought to see to this; and what is said of this beautiful district, may be said of almost every other district in the kingdom where the soil is light and dry, and where there are commons and heaths, the natural habitats of poultry.

The main conditions of success may be thus stated:—

1st. The sort of poultry must be good. A bad sort of fowl, like a bad sort of ox, sheep, or pig, is never profitable. The best fowls are the Dorkings. They lay many large eggs; sit well; are excellent mothers; and for the table cannot be surpassed. If found insufficiently hardy for particular situations, they may be crossed with the Brahma Poutra, which will not deteriorate any of the peculiar excellences of the original strain.

2d. The birds should never be allowed to breed before their second year.

3d. They should never be allowed to live more than three years.

4th. They should be kept very clean and dry, have plenty of food, scrupulously pure water, and a sufficient range; or constant changes of soil, if their range be limited.

5th. They must never be sent to market in a poor condition.

If these canons are observed, success

is certain. Well-grown young fowls, as soon as they have reached maturity, should be put up to fat, and should be killed after seven or ten days of fattening. After that period, they go off. When fattening they should be kept nearly in the dark, and be fed three times a day (6 A.M., noon, and 6 P.M.) with the following mixture, which is in use among the best poultry-keepers of France.

1. Barley or oatmeal, ground fine.

2. New milk, skim milk boiled with a little sugar, or meat broth, if milk is not procurable.

3. Pork lard, suet, or grease.

The food should be of the consistency of a thick soup.

Large fowls and turkeys to be fed by hand through a funnel.

Boiled eggs may be given during the last three days. No sour scraps of stale food to be left within the reach of a fattening fowl.

But how are improved breeds of poultry to be substituted for the poor unprofitable sorts which are seen on all sides? The country gentlemen, the clergy, the Agricultural and Labourers' Friends Societies, should take this in hand. They should obtain the very best strains—pure Dorkings, or Sussex, or half-crosses between Dorking and Brahma. They should ruthlessly sacrifice all inferior sorts. They should then distribute in their own neighbourhood the eggs of good birds; but wherever they supply a sitting of good eggs, they should stipulate for the abandonment of all inferior birds, that no deterioration of the strain may follow.

Wherever this practice is adopted for two or three years, good results are certain; a profitable source of revenue is opened; the food of the people increased; and the poor-rate eventually lowered.

The usual objections, of course, will be started—that the fowls will be a nuisance; that they will injure the gardens and fields; and that the time of county magistrates will be taken up by squabbles. Things like these are always said when anything is proposed for the benefit of the poorer classes in

this country ; but all such nonsensical objections are best met with a pooh ! The advantages of extensive poultry-keeping outweigh its few disadvantages. The best farmers allow their poultry to have nearly free access to all parts of the farm ; and the mischief which they do to the crops is more than repaid by their wholesale destruction of insects, grubs, and slugs. Mr. Mechi's letter in the *Society of Arts' Journal*, of 8th May, 1868, is important on this point. It should be added that the droppings of well-fed poultry are a guano peculiarly stimulant to the soil.

There is another measure which has had a very favourable effect in improving the poultry in France. Mr. Brooke states that for the last six years the Emperor of the French has offered prizes, not merely for pure breeds of live fowls, but for the finest specimens of poultry killed, plucked, and trussed for the table. The Committee suggests that similar prizes should be offered at the English poultry shows ; and the Society of Arts is taking measures to give effect to this suggestion. This is a good step ; for, while the principle of purity of breed must not be undervalued, what is wanted is good food and plenty of it. In a competition of live birds big bones and bright plumage may deserve reward ; but, in poultry plucked and trussed for table, it is only good succulent food that can obtain the prize.

That poultry in poor condition should never be sent to market is an important rule. If the sort be good, the cost of putting a fowl into good condition will be much more than repaid by the increased weight and value of the flesh. This is worthy of especial notice in Ireland. A considerable quantity of Irish poultry is sent to the English market, but it is of such inferior kinds, and in such wretched condition, that it is scarcely worth sending. A much better profit would be got from good fat birds. The whole supply of poultry now received from France might easily be replaced by Irish produce ; and this idea is worth the attention of Irishmen,

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and of the great City companies which own estates in Ireland.

When Lord Carlisle was Lord Lieutenant, "Agricultural Instructors" were sent forth to various districts, where they succeeded in imbuing the Irish farmers with improved notions of farming ; and the present Lord Lieutenant might render a great service to his country if he would disseminate in Ireland some sound information on so humble a subject as poultry-keeping, and exert himself to improve, by the above simple suggestions, the prevailing miserable breeds, and slovenly methods.

In order, however, that people generally may be able to rear good poultry, they must know what good poultry are ; and every possible opportunity ought to be taken by persons in power to exhibit the best models. The lodges in the public parks are good examples of places where model poultry might be exhibited in London. In connexion with these structures, a neat iron wire "run" might be constructed for a few fowls, say, a first-rate Dorking cock and five hens. They would be highly attractive, and the expenses would be more than paid by the sale of the eggs and chickens. The lodge-keepers might take charge of the runs ; or the keeper of the Ornithological Society's collection in the Park might be thus employed.<sup>1</sup>

By the way, it may be well to ask that Society whether they have proved by experiment that it is not feasible to introduce the canvass-back duck to British waters, for it is difficult to believe that its introduction and naturalization are impossible.

From poultry to mushrooms may seem an inglorious descent ; but these esculents play a great part in the dietaries of all classes in many foreign countries, though much undervalued here. They are regarded in England more as condiment than as nutriment—as a somewhat dangerous relish rather than as the substantial viand which they really are.

<sup>1</sup> A small tract, "Bailly on Fowls," may be consulted with great advantage by those who wish to understand poultry-keeping.

The English divide the fungoid tribe into two classes, calling one "the mushroom," by which is meant *Agaricus campestris*, and stigmatizing all others as "toadstools." This is one of the national follies. The so-called "mushroom" is not only not the solitary edible fungus, but it is not the best. In France and Italy the *Agaricus campestris* was very recently, if it is not still, prohibited by law as unwholesome; while in the same countries, as also in Germany, Russia, and throughout the north of Europe, large quantities of "toadstools" are habitually consumed, and highly valued as palatable and full of nutriment. The chemical constituents of the fungi are so similar to those of meat, as to be the best substitute where the latter cannot be had. In Russia and other fungus-eating countries, the peasantry are fed to a considerable extent on bread and fungi. The fresh fungus is the more palatable and nutritious; but for use in winter it is dried and often kept in powder. The Rev. J. M. Berkeley—the best authority on fungi—informed the Society of Arts that it was important that mushrooms should be well masticated with a sufficiency of bread; and that, if this precaution were observed, the non-poisonous kinds, especially if cooked before becoming stale, would rarely be found unwholesome—never except by a few hyper-irritable stomachs. The difficulty in discriminating the poisonous from the wholesome kinds is not found to be insuperable in other countries; and the people of England are not so incorrigibly stupid that, if proper means of enlightening them are adopted, they will be less able than their neighbours to protect themselves from risk of poison. Mr. Berkeley's evidence has been communicated to the Royal Horticultural Society, who have offered prizes for the best collections of fungi, edible and non-edible. By such means the good and bad sorts may become popularly known; and, while the former are propagated, the latter may by degrees be extirpated. The need of more knowledge is obvious when

it is stated that, though the general belief in this country is that no fungus but the *Agaricus campestris* can be eaten, the fact is that nine-tenths of the mushrooms consumed in England are not of that species, but belong to what is popularly supposed to be poisonous.

The true mushroom of the English fancy is better flavoured and more easily digestible when grown naturally in the fields, than when forced in hot-beds; and country gentlemen and farmers would do well to encourage its growth. The notion that it is a sign of poor land is an absurdity. When the mushroom is to be forced, the spawn is not planted in poor soil, but a strong and heating manure is applied, and mushrooms are seldom or never seen to spring up on land abnormally poor. Where horses graze, there the mushroom will generally be found. The pickled mushroom is a culinary abomination. Fresh mushrooms ought to be grown in abundance in England, as they are in France, throughout the year, winter and summer. (See the chapter on "Mushroom Culture in Paris," in Robinson's "Gleanings from French Gardens.")

The subject of milk is of pressing importance, and has occupied much of the attention of the Committee. In all the controversies about the feeding of the people, no fact seems to be more clearly established than the deplorable one that the supply of this great necessary of life is deficient in almost all parts of England. A writer in the *Journal of the Royal Agricultural Society* says:—"All the medical authorities agree that the supply of milk is very inadequate to the real requirements of the people of England, and especially of the children, whose health and strength cannot be maintained at a proper standard without a much larger allowance of milk than they now obtain. When we come to the sale of milk to the poor in low neighbourhoods, we find the grossest frauds perpetrated. The so-called 'milk' is so diluted that it is scarcely worthy of the name. The price is the same as that which the rich customer



"pays for real milk ; and, under these circumstances, it is no wonder that the poor of London are not fond of milk, or very good customers of the milkman." Nor is this all, nor the worst. Not only in the poor parts of London, but everywhere in England, except, perhaps, in the extreme north, even persons not poor have great difficulty in procuring milk. In this particular the diet of the Scotch and Irish is far superior to that of the English ; and in those counties of England where the produce is greatest—the dairy counties, as they are emphatically called—the poor find it more difficult than elsewhere to purchase their little penny-worths and halfpennyworths of milk ; for the whole produce of the herds is pressed into the service of the butter-churn and cheese-vat.

The *Journal of the Society of Arts*, of 29th March, 1867, contains some interesting details of the systems of cottiers' cow-keeping, which prevail in Scotland and in the north of England. Lord de L'Isle and Dudley, a member of the Food Committee, contributes a memorandum by his steward, with some remarks from himself, on cowkeeping in Yorkshire ; and the landowners in other counties will do well to consider whether they cannot introduce a similar system. The small Ayrshire cow, or the little Bretonne cow, might be kept by many a poor tenant on a very small plot of land if it were skilfully cropped and abundantly manured ; and where there are allotment gardens, an arrangement might be made for giving the cowkeeper the surplus vegetables of several plots in exchange for a certain quantity of milk. This plan may not everywhere be feasible ; but everywhere some plan should be tried to abate an evil which appears to be rapidly on the increase.

The new dairy companies, of which the "Dairy Reform Company" in Orchard Street, is one, will probably have a beneficial effect on the milk trade ; and the Society of Arts merits our thanks for calling attention to these reforms, and to the artifices by which the dishonest portion of the old

milk traders are seeking to defeat them. The opening of seven shops in St. Giles's, for the sale of pure milk, with the cream in it, delivered twice daily, from a gentleman's farm in Sussex, is an invaluable boon to the poor of that parish ; and it is much to be desired that other owners of large dairy herds would follow this example, and sell their pure milk to the poor, direct from their farms, with no intermediate agency.

A great check on the excessive dilution of this necessary article would be obtained if in England, as in France, Belgium, and other countries, the police, or special inspectors of milk, were empowered to test it when sold, or offered for sale. It could be sufficiently tested in London, as it is in Paris, by a lactometer, which costs a shilling ; and, until this is the law in England, all private persons will do well to purchase and use lactometers ; and, if only a few were known to be in use, the milk-salesmen would be afraid to water their cans. The fraudulent practice of selling cream in measures which are twenty-five per cent. less than the nominal standard, is very common in London, but did not appear to be generally known beyond the milk-trade until the Society of Arts published the fact. It is to be presumed that the inspectors of weights and measures have power to deal with these frauds, and they should be brought to the notice of the Secretary of State.

"The transit of milk by railways demands immediate attention and improvement. It is almost as bad as possible. They manage these things better in France. The milk-can which is used on the French railways, and may be seen at the house of the Society of Arts, is not nearly so large and heavy as the lumbering can, appropriately called the 'churn,' which is used on our English lines. A man can easily lift the French can ; it is filled full of milk, and is so stoppered down that there is no room for the least motion to churn the milk and separate its buttery particles. The can, in hot weather, is covered with a textile

wrapper, which is watered with a fine rose before the train starts, and in a long journey the watering is repeated at intervals. There are special milk-vans, in which the cans are arranged in tiers, and the effect of the whole system is, that the milk is carried without deterioration. This cannot now be said to be the case in England—a very short journey on an English line damages the milk and lowers its price; but a little combination among the producers of milk in any dairy district would be sufficient to compel the railway authorities to improve their arrangements."

The Society of Arts announces the offer of rewards for "Improved Traveling Milk-cans," and "Improved Railway Milk-vans;" and it is to be hoped that the whole system of milk transit will be improved.

The "clotting" of milk or cream has long been used in Devonshire, but is rare in other counties. It seems, however, worthy of consideration whether this simple method of keeping a highly perishable article in good condition for reasonable periods might not be everywhere used with advantage. The "Anglo-Swiss Condensed Milk" is an admirable invention. It is imported from Zug, in Switzerland, by a company at 93, Leadenhall Street, and may be obtained at any grocer's. The best Swiss milk, carefully tested by lactometers, is alone used. The water naturally in the milk is evaporated from it in vacuo, and nothing but the finest cane-sugar is added. A sort of solid cream, sweetened, is the result, and this is hermetically closed in tins. It may be kept for an indefinite time in the unopened tins; and even after opening will keep sweet for long. In a poor man's room, in St. Giles's, the contents of a tin were used by a sick child for ten days, without the slightest spoiling of the milk, though in its natural state it would have spoiled in as many hours in that poor room.

The manufacture of cheese has undergone a complete revolution in the United States. The dairy-farmer no longer makes his own cheese on his own farm,

with all the disadvantages of a petty scale and poor appliances; he combines with the other farmers of the district to send his milk twice a day to a central cheese-factory, where the manufacture is carried on with all the advantages of a great scale, abundant capital, effective machinery, and scientific processes. The practical benefits of this system are obvious; and it is no more possible for the isolated cheese-makers of Great Britain to contend successfully with those who enjoy it, than for the old coaches to rival the locomotive, or for the "jenny" to rival the power-loom. The production of milk, and the conversion of milk into cheese, are separate and distinct businesses, and, on the great principle of the division of labour, they should be kept apart. The American dairyman has never to wait till he has milk enough to begin cheese-making; he runs no risk of spoiling his milk by keeping it till it turns sour. Twice a day he delivers it at the factory, and receives a ticket stating the number of gallons delivered; and when the cheese is sold, he receives in money an equivalent for what he has contributed, as shown by the total of his tickets. To contend permanently and successfully in the markets of the world with rivals who employ this system, the same system must be employed.

The best American cheese can be bought in this country for about 8*d.* per pound; while the best Cheddar or Cheshire cheese is commonly sold at from 10*d.* to 1*s.* per pound. The American cheese at the lower price is not so good as the English cheese at the higher; but it is good enough for general consumption, and does not fail to undersell the latter in the general markets. Any one may obtain from a good dairy farmer in Cheshire a Cheshire cheese of the first quality at 7*d.* per pound; and the costs of packing, railway carriage, and delivery in London, will not add a half-penny per pound to the cost. An excellent Ayrshire cheese may be purchased at the Scotch dairy for 6*d.* per pound; and good Wiltshire cheese, broad Wiltshire, may be purchased in Wilts, for 7½*d.*

per pound. Under these circumstances it is difficult to understand why large consumers of this nutritious article are unable to obtain it at a price which, leaving the dairyman the whole of his present profits, would give the cheese-monger a fair 7 per cent.

Butter-making in the midland and southern counties of England is almost a lost art. At numerous farms no butter is made; and it is well made at very few. The Royal Agricultural Society, and the local Agricultural and Horticultural Societies, as well as the Labourers' Friends' Societies, might effect great improvements in this respect, if, at all their shows, they were to offer prizes for the best-made butter. The Ladies Bountiful of the villages might lend their aid, for it is a more valuable accomplishment for a young woman to be a good maker of butter than to be the most consummate expert in crochet.

Attention has been forcibly drawn to the slovenly modes of making and packing Irish butter. That export trade will be destroyed, if those who engage in it allow themselves to be surpassed by the French butter makers, in the prime requisites of careful manipulation and perfect cleanliness.

In suitable localities the poor should be encouraged to keep goats for the supply of their families with milk. The goat, of a good breed, is a hardy animal, easily fed, and a good milker; and, if care and cleanliness are observed, its milk is nutritious, sweet, and excellent. The person who milks a goat should be careful to avoid touching the hair of the animal with the milking hand. The strong goaty flavour is not in the milk, but in the hide; and if proper care be used, not one person in a hundred who drink goat's milk will distinguish it from that of the cow. The browsing of the goats upon valuable trees must be guarded against; but this difficulty exists only in particular situations; and on the banks of railways and lowered roads many a tethered goat might pick up a living from grass and herbs which are now entirely wasted.

From milk to honey seems a natural

passage. The ordinary English system of beekeeping is absurdly and disgracefully wasteful. Where the abominable practice of burning the bees is allowed to continue, there can be little or no profit; but to burn them is as stupid as it is cruel. A poor beekeeper will often destroy ten shillings' worth of bees, the common price of a swarm, to secure twenty shillings' worth of honey, which might easily have been taken without hurting a single bee.

Though many of the elaborate contrivances for humane beekeeping may be too expensive for cottagers, the common straw hives, with caps, are effectual, and within every one's reach. The Swiss modification of this plan is a great improvement. The Swiss use straw hives, like our common hives, but much larger; and each such hive, which is called the "mother hive," has, at least, two auxiliaries, small hives or caps. The "mother hive" is plastered to the board on which it stands, and never disturbed for six or seven years. The subsidiary caps are designedly small, that the first cap may be speedily filled, and the honey be brought to the earliest possible market, when it will sell at an exceptionally high price. All the processes of breeding are carried on in the lower hive, and the honey, being always stored at the highest point, is free from eggs, bee-bread, and other filth.

In many country districts of England good honey may be bought at 6*d.* or 8*d.*, and seldom at more than 1*s.* per pound; but such honey in the comb is sold in London at not less than 2*s.* 6*d.* per pound; and the local societies might do a great service to the poor by collecting their honey in the caps, and by sending it to the London shops, where much better prices could be obtained than from chance customers in the country. The societies, in offering prizes for honey, should never omit to stipulate that it be taken without destroying the bees; and every schoolmaster of a national or British school should keep bees in his garden, in order that the children may grow up accustomed to humane beekeeping.

## THE INCANTATION.

*(From the Greek of Theocritus.—ID. II.)*

BY EDWIN ARNOLD, M.A.

Simœtha, a Syracusan girl, deserted by her lover Delphis, performs, to bring him back to her, the "Incantation of the Bird;" wherein the bird called the wryneck was bound to a wheel, and whirled round, while prayers were made to the Moon and the deities of the Night.

THESTYLIS! where are the laurel-leaves? quick, girl! bring me the love-spells!  
 Fasten the scarlet wool in and out round the brim of the beaker!  
 Quick! for I mean to charm my lover, my false-hearted lover.  
 Twelve long days are passed, and he never has once come to see me,  
 Knows not if I be living or dead—never sends me a message,  
 No! not even a word at my door! Has he gone to some new love,  
 Light as the wings of Eros, and fleeting as Queen Aphrodite?  
 Down to the town I will hasten to-morrow, and see him, and ask him  
 Face to face, why he treats me so coldly: but Thestylis! first now  
 Help me to try him with charms, and thou Moon! glitter thy brightest!  
 Shine, pale Moon! for thee I invoke, and thy Sister and Shadow  
 Hecate—the under-world Moon, whom even the little dogs howl at  
 When she goes forth o'er the graves, and all her footmarks are bloody:  
 Make my magic to-night as strong as ever was Circe's,  
 Potent as white Perimedes,' and mighty as Colchian Medea's!  
 Little bird! whirl and scream, and whirl, and bring me my lover!  
 Turn wheel, turn! and burn, cake, burn!—Ah! Thestylis, sprinkle!  
 What are you doing to tremble so? sprinkle the salt on the brazier!  
 Where are your wits gone, girl? or is it that you too must vex me?  
 Sprinkle the salt, and say, "Flesh and blood of Delphis I sprinkle!"

Little bird! scream and whirl, and scream, and bring me my lover!

Delphis grieves me—in my turn  
 I will grieve him. Laurel, burn!  
 As thy bright leaves curl and crack,  
 Smoke and blaze, and vanish black,  
 Leaving not a leaf to see:  
 So may his heart love-scorched be!

Little bird! whirl and scream, little bird! and bring me my lover!

As I melt this waxen ball  
 So may the Great Gods hear me call,  
 And Delphis melt with love for me!  
 And as this wheel turns rapidly  
 So may Queen Venus speed these charms  
 And bring him quickly to my arms!

Little bird, whirl, whirl, whirl! scream! scream! and bring me my lover!

Now I scatter on the flame  
Bran. Oh! Artemis! thy name  
Moves the Judge of Hell to fear,  
Rhadamanth himself! Then hear!  
Hear! oh, hear me! Thestylis,  
Did the dogs bark? Yes! it is!  
'Tis the goddess in the street!  
Beat the cymbals! quick, girl! beat!

Little bird, scream—scream louder! and bring me my false-hearted lover!

Look! the restless sea is sleeping,  
Milk-white ripples curling, creeping!  
Listen! all the winds are quiet,  
Folded up from rage and riot!  
Only in my heart the pain  
Wakes, and will not sleep again!  
Bitter pain of loving blindly  
Him who treats me so unkindly.

Little bird, whirl—whirl fast! scream sharp—scream!—call me my lover!

Thrice libations due I pay  
Thrice, great goddess! this I say:  
Whom he loves now I know not,  
But let her come to be forgot!  
Clean forgot from head to feet  
As Ariadne was in Crete.

Scream, little bird! more—more! and whirl and fetch me my lover!

In Arcady there grows a flower,  
Stings the herds with subtle power,  
Drives them mad on vale and height:  
Would I had that flower to-night!  
Delphis should come quick to me,  
Come, whate'er his company!

Scream for me still, little bird! scream once, and call me my lover!

Delphis left this gift with me:  
In the fire I fling it. See!  
Burn it red and burn it black,  
Angry hissing flames! Alack!  
It leaps away—he'll not return!  
It only burneth as I burn,  
And now 'tis ashes, pale and gray,  
As pale as I grow day by day.

Scream ere you die, little bird! one last cry to call me my lover!

Lizards green and gold I take,  
 (Mighty magic this will make)  
 Slit them down from chin to tail,  
 Squeeze their cold blood, cold and pale.  
 Thestylis, take this to-morrow  
 (It can work him bliss or sorrow),  
 Lay it on his threshold stone,  
 Spit to the left, and say alone,  
 "She whose heart you tread on here  
 Charms you, Delphis! Love or Fear!"

Dead are you, poor little fool! and you could not bring me my lover!

Ah! me what shall I do?—alone, alone!  
 I'll think the story over of my love,  
 How it began—what made the sweet pain come.  
 It was the day Anaxo was to walk  
 Bearing the basket for great Artemis,  
 With striped and spotted beasts in the procession.  
 Oh!—and you recollect—a lioness!

Lady Moon! listen and pity! and help me, bringing my lover!

And my old Thracian nurse, Theucharila  
 Came—you remember—teasing, tempting me  
 To go and see them pass, and so I went—  
 O fool!—I went wearing the yellow bodice,  
 And Charista's purple train from Tyre.

Lady Moon! listen and pity, and say where tarries my lover!

And when we came hard by where Lycon lives  
 Upon the paved way there I saw him first,  
 Delphis, with Eudamippus, oh you know!  
 His hair danced back from off his brows, like sprays  
 Of gold amaracus, when the west wind blows,  
 And all his neck, flushed with the heat of the games,  
 Shone as thou shinest, Moon! but rosier pearl!

Lady Moon! Lady Moon, listen, and pity, and bring me my lover!

I saw him—looked! loved! oh my foolish eyes!  
 Oh me the coward colour of my cheeks!  
 Oh heart that straight went mad! I did not mark  
 Those tame beasts any more; how I came home  
 I cannot call to mind; you know I lay  
 Ten days and nights indoors, and never rose.

Lady Moon, sweet pale Moon! have mercy, and bring me this lover!

I grew as pale—as white as thapsus-wood!  
 Say if I braided up my hair, or sung?  
 Say if I grew not to be a ghost, with thinking?



When was the day you asked not who he was,  
Where was the crone we did not plague for charms  
To bring him? All in vain! he never came!

Oh Moon! hide not thy face. Oh, white Moon! listen and pity!

So I grew sick with waiting, and I said  
"Oh Thestylis, help!—heal me, or I die!"  
"This Greek boy hath bewitched me. Go, my friend!"  
"Watch at the gateway of the wrestling-school.  
"He cometh there, I think, to play or sit.

Silver-faced Queen of the stars, thou know'st we are not as immortals!

"And when he is alone, whisper full soft  
"And say, 'Simœtha bids thee come,' and then  
"If he will—bring him!" So you went and came  
Bringing my love to me. But when I heard  
His sandals on the step, and saw his face—  
Lady Moon! hear this now, and pity, and shine while I tell you!  
And saw his face, I turned as cold as snow,  
And tears—I wot not why—sprung to my lids,  
And how to speak I knew not—not so much  
As little children startled in the night,  
That sob and know it is all well—but sob,  
And will not stint even for the mother's voice.  
I was as dumb as dead things—Thestylis!

Queen of the planets and stars! forgive, and listen, and pity!

For he with a bright gladness—not too bold—  
Entered; and looked hard once and then looked down!  
And sat against my feet; and sitting, said,  
"Only so little, sweet Simœtha! Thou  
"Hast been the first to speak—as I was first  
"Against Philinus in the race to-day!

White-sandalled Mistress of Night! have patience, and hear me and help me.

"I should have come, I swear it by my head!  
"To-morrow at the dusk! I meant to bring  
"Some choice rose-apples in my breast. Mayhap  
"You love them! And a crown of poplar leaves  
"Twisted with myrtle-buds and tied with red,

Lady Moon, where is he now? so soft, so gentle, so fickle!

"And if you had seemed kind I should have spoke.  
"I was not hopeless, for I won the prize  
"At running, and the maidens call me fair.  
"The one prize I have longed for since the feast  
"Was once to touch the goal of those dear lips.  
"Then I could rest—not else! But had you frowned,  
"And bade me go, and barred your door on me,  
"Oh Sweet! I think I should have come with lamps,  
"And axes—and have stolen you like gold!

Lady Moon, where is he now? so gentle, so earnest, so winning!

"How shall I," he went on, "thank the Gods first,  
"And next you—you! the Queen and Life of me!  
"My kindest Love—who bad'st me hither come  
"When I did burn for leave—yea! for I think  
"Hephaestus hath no flame like Eros knows!"

Lady Moon, look out of heaven, and find him, and bring him for pity,

So he spake—low and fair—and I, alas!  
What could I do, but reach my hand to him  
And let him take it, and take me, and have  
The kiss he sued for, and another such?  
My cheeks were white no more—nor my heart sad  
Nor any trouble left—but we sat close,  
And the light talk bubbled from lip to lip  
Like fountains in the roses! All that time,  
And many a time we sat so: never once  
He failed to keep his word, and never once  
Left but with lingering foot! But one ill day  
He did not come, and then it was I heard  
Stories, that vexed me, of another love:  
Melixa's mother, and the harp-player  
Told me—and they both are friends—he'd come no more,  
And that his house was loud with pipes and songs,  
And gay with crowns, not woven now for me.  
Oh Thestylis! twelve days ago this was,  
And never have I seen him since that day,  
And never shall, unless my magic works:  
Therefore blow up the flame, and whirl the wheel!

Lady Moon! speed this spell; and fetch me my false-hearted Lover.

Speed this spell! if it brings you,  
Delphis! love shall live anew:  
If in vain I watch and wait,  
Delphis! love will turn to hate!  
Subtle drugs I treasure here,  
Drugs of awful force and fear:  
A Syrian witch culled these for me  
In lonely caverns by the sea,  
Delphis! if I brew this drink  
It will send you, as I think,  
Down to Hades' gate, to seek  
A sweeter lip, a fairer cheek.  
Oh Moon! spare me this at last!  
Oh Moon! speed it—if I must  
And now farewell! for one day more  
I wait, and love him as before!  
Farewell, pale Moon, and planets bright!  
Watchers with me this silent night!

## REALMAH.

BY THE AUTHOR OF "FRIENDS IN COUNCIL."

## CHAPTER XVI.

For some few days we had no readings nor conversations. The truth is, Mr. Milverton was ill. I think the excitement and the anxiety that he had lately undergone, from his desire to convince these people, had made him ill, but he would not allow, even to his wife or to me, that this was the case.

When he had recovered, we had another meeting. Sir Arthur began the conversation.

*Sir Arthur.* Do you know, I think, Milverton, that we behaved rather badly to you the other day. We treated you and Mrs. Milverton, and Mr. Johnson, as if you were enemies; and we, the know-nothings, held our private caucus, and arranged our opposition to you, somewhat ungraciously perhaps. But I can assure you that you had great friends in this caucus, in Lady Ellesmere and Mr. Cranmer.

*Cranmer.* I am very anxious to hear Realmah's speech.

*Ellesmere.* And so am I; not that there will be anything new in it; for, depend upon it, Master Realmah has nothing to say beyond that which Master Milverton has already said to us. But he (Realmah) is an interesting specimen of a savage, and I should like to see how he deals with his Sir Arthur, his Cranmer, his Ellesmere—

*Cranmer.* Say, his Condore.

*Ellesmere.* And his Mauleverer, who, after all, will be the most difficult person to deal with.

*Mauleverer.* I do not know what the Lake City Mauleverer might have been like; but I can only say, that the British Mauleverer is a most reasonable person to deal with. It is true that he does not partake of any of your enthusiasms; but, at least, he is very like that good man, Londardo, and is apt to think that the arguments for and against anything are about equal; and so he is generally inclined to go the way that his friends would have him.

He is not like a certain yapping little poodle that I once ventured to describe, but is rather of the bull-dog order, ready and willing to take up his friend and master's side, without looking too anxiously into the rights of the dispute.

*Sir Arthur.* Let us have the King's speech, Milverton. The greatest proof that we can give you of our interest in your subject is, that we would rather listen to you than have any more of our own talk. And I am sure that this is the general feeling.

*Milverton.* I don't know how you all became aware that Realmah is to make a speech. I never told you, but Mildred knew it, and I suppose she told her husband, for there is no trusting a married woman with anything. She is sure to go and tell her husband; and then he, not having been trusted himself in the first instance, has no scruple in telling the whole world. The speech, however, does not come just yet.

Mr. Milverton then commenced the reading.

## THE STORY OF REALMAH.

## CHAP. XXXIV.

## THE KING'S BIRTHDAY.

THE King began to look very old and worn and wan. It was a weakness of this great monarch that he would not know of this approach of age and decay. Never did he look in the polished shells that served as mirrors amongst the Sheviri, nor gaze down into the waters of the lake by daylight. He felt that he had yet much to do. Life had few, if any, pleasures for him; but it abounded in duties. That man is very strong and powerful who has no more hope for himself: who looks not to be loved any more; to be admired any more; to have any more honour or dignity; and who cares not for grati-

tude; but whose sole thought is for others, and who only lives on for them.

This was the state of Realmah. He ever feared that the civilization he had created with such great rapidity, would fall back with equal rapidity after his death. Fearing this, even he, wise as he was, redoubled his efforts at a time when he ought, in great measure, to have relaxed them; and he would not know that he was fading away.

Quick to discern what was in their monarch's mind, the courtiers were prone to talk before him of his never-failing youth and vigour; and had the effrontery to dwell upon this welcome theme, even when they saw the pale gray King, in his grand heavy robes, wearily make his way to a council, or drag himself along in some state ceremony.

Do what you will, you never can get to the end of the odd folly of mankind. It is a sea that cannot be sounded. The witty Erasmus may write a book<sup>1</sup> about it, but it defies the satire of the keenest satirist, and is beyond the imagination of the most imaginative man. Here was a prince who had done great things, and was inaccessible to any flattery about them. Indeed, he could not bear to hear them alluded to. So impatient was he in this respect, that he had cut short an ambassador from a neighbouring people, who commenced an oration by a long and laudatory description of the King's great doings. "Could we not, my Lord Ambassador," said Realmah, "take all this for granted, and proceed at once to the business in hand?"

The same man, however, was open to gross flattery upon the subject of his youthfulness and continued vigour; and did not object to be told, though he knew it to be false, at each recurring birthday, that the King possessed a charmed life, and that the past year seemed to have added to his vigour, rather than to have taken from it.

The art of sculpture is one which makes its appearance at the earliest periods of civilization; and the Sheviri

were already considerable adepts in this art. As was to be expected, the representation of their monarch was a favourite subject with the artists of Abibah. On the Bridge of Leopards, an elegant little wooden bridge which connected two portions of the eastern part of the city, there were two statues of the King. The second one had been taken from life, seventeen years after the first. The costumes of the statues were different—one being the garb of a warrior, the other that of a king; but the second statue was even more juvenile, if anything, than the first. And both of them represented a very young man, a kind of Apollo, who would by no means halt in his gait.

There was not a person, man or woman, in Abibah, who did not know the foible of the great King; and probably it endeared him to them, for a man of great merit ought to have many foibles, if he would be much loved.

There is generally something very interesting in premature decay, and that because of the strange contrast it mostly affords. It is seldom, or ever, total. There has been either great physical or great mental overwork; and part of the vital energies is deadened or destroyed, while the other part remains intact. Upon this other part new stress is put; and gallantly for a time, if backed by a great soul, this other part answers to the stress put upon it. But each day the enemy is stronger, and the resisting power is weaker.

There was also in Realmah a quality which is to be noticed in the greatest men, but it is one which tells with great severity upon the vital powers. There was an almost infinite pitifulness<sup>1</sup> in Realmah. The private and the public troubles of his subjects became his own, and there was not a disease or a disaster amongst his numerous subjects that did not weigh upon

<sup>1</sup> It is a strange thing, by the way, that that word "pitiful" should have been so corrupted, and that the man whose heart is full of pity should have come to be looked upon as a small and poor kind of man.

<sup>1</sup> The celebrated work, "*Morie Encomium*."

the heart, and tax the energies, of the great and loving King.

His career, which we have but in a small degree narrated, shows that he possessed that first quality needful for a ruler—justice. But if there was any exception to this rule, any weakness of favouritism to be observed in him, it was in a leaning which he always showed to the tribe of the fishermen. Never was it known that the poorest fisherman was kept long waiting for an audience with Realmah. That tribe never suspected that the King's especial regard for them proceeded from his never-dying love for the Ainah. They thought that it was their own especial services to him on the night of the great revolution that endeared them to him. And, perhaps, his leaning to the fishermen's tribe was, after all, a stroke of policy (at any rate he pretended to himself that it was so), for it is a grand thing for any person in power to have any man, or body of men, upon whose affection he can profoundly rely, and whom he has not to study to win upon any particular occasion of difficulty. Even the great Napoleon, as hard a man as ever lived, could speak with loving tenderness of those who were "devoted to my person;" and it is one of the few blessings that attend great men, that they are sure to elicit a large amount of personal affection amongst those who come into close contact with them.

The forty-seventh birthday of the King approached, and was to be celebrated throughout the city with great rejoicings. It was customary, on that anniversary, for the King to receive all the official persons connected with his government, both of the city of Abibah and of the neighbouring towns.

It had been doubtful, on account of the wounds which the King had received on the occasion of the mock fight, whether he would be well enough to undertake this ceremony. But, notwithstanding those wounds were still unhealed, he did so, though on this day it was a very long reception, which lasted indeed for five hours. Never

was the King more gracious—never did he give more ample encouragement to those of his high officers who had pleased him by the diligent discharge of their duties, and who had loyally promoted his great designs; but, at the end of the reception, he fainted away in the arms of his attendants. Still this warning had no effect in rendering the King more prudent; and, with unabated vigour, he prepared to undertake in a few days' time, a great ceremony, the particulars of which will be narrated in the following chapter.

#### CHAP. XXXV.

##### THE FESTIVAL OF THE FOUNDATION OF ABIBAH.

It was the festival of the foundation of the city of Abibah. This festival was always celebrated on the ninety-sixth day of the year,<sup>1</sup> and it was an occasion upon which the King was expected to speak very frankly to his people, and to declare to them his hopes, his fears, and his wishes for the future.

Whether Realmah felt that his health was in a precarious state (though no man dared to say that he was not as young and vigorous as ever), or whether he feared any quarrel amongst his allies and tributaries (and he was well aware that what he intended to do could only be done in a time of profound peace), he resolved that at this festival he would declare his great project to the people. His recent wounds, he knew, would not be otherwise than most servicable to him on this occasion. In fact this may have determined him, as he was well aware that his people were much afraid that they had not yet earned his forgiveness, and would therefore be most anxious to conciliate him, and to make their peace at any sacrifice.

<sup>1</sup> The manner in which the day for holding this anniversary was fixed upon was by calculating as follows:—three fours were multiplied together; and to their product was added the sum of eight fours, thus making the total 96.

Now Realmah was a great orator—a born orator. After the first moments of abject nervousness, which all men of fine temperament experience at beginning a speech, Realmah was never greater, never more self-possessed, than when he was addressing a multitude of his subjects.

The thousands of eyes looking up at him seemed to endow him with a part of their own magnetic force. He felt that he could move his audience to tears, to laughter, and even, what is more difficult still, to self-abnegation. He was well aware that on this great occasion he must tax his powers to the utmost, and either win or lose the cause which, for thirty-five years, he had set his heart upon.

It was from a platform ascended by steps in the centre of the great marketplace of Abibah, that the King was accustomed to address the assembled people on the auspicious day of the anniversary of the founding of their city.

Slowly and painfully did the King ascend the steps on this memorable day. He smiled a strange, ghastly smile, composed partly of pain, partly of a wish to appear very gracious and very much delighted at meeting the assembled people. In the distance the smile looked very well, and seemed all graciousness; but to the faithful Omki, his foster-brother, this set smile brought tears to the heart. And, strange to say (which was only too painfully noticed by Omki), the King, in the middle of the ascent, laid hold of his arm, and leant heavily upon it. "Keep close to me, dear Omki," he said; and Omki shuddered, for the King was not wont to say "dear," or to be so openly affectionate, even to him.

A word or two must be said of Omki before we proceed to give an account of the royal speech, and of its direful results.

There is much hero-worship even in these days, but, alas, of what a different kind to that of this faithful foster-brother! It is the hero-worship of asking the hero out to unwelcome fes-

tivity, in order to show him off, of invading his privacy, of molesting him in every way: it is not the hero-worship of devoting labour and time, and fortune and self-sacrifice, and life itself, to a great man, who would be worth it all. Now it is little to say that Omki would have given his life for his foster-brother the King: he would have waded deep in blood, regardless of his own soul, to obey any order of the King. I am describing a pagan, and not a Christian; but there is great merit in such self-devotion, in whatever way it may be shown.

The King gained the platform, and wearily threw his jasper-studded robes behind him.

His great Council followed—a body of venerable men who looked as if the cares of state were deeply marked in their expressive countenances. There was a flourish of trumpets, or of the instruments that corresponded with trumpets, which was by no means ineffective, for the Shevirri were an eminently musical people, and, in their rude instruments, there were the beginnings of all the instruments that are now most potent in the expression of musical ideas. The people were hushed into a supreme silence.

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*Milverton.* I reserve the speech for a new chapter; and, before describing its effect upon the men of Abibah, would like to hear what the guests at Worth-Ashton will have to say further upon Realmah's great project.

Here there was a pause for a time, but nobody chose to make any remark, and then Mr. Milverton resumed.

#### CHAP. XXXVI.

##### THE KING'S SPEECH.

THE King commenced his speech. He began in those low, soft, musical tones which compel attention from a crowd.

He told his people of the delight it was to him to meet them; and how, in that vast assemblage of thoughtful men



(and he should that day demand the utmost of their thought) he believed that there was not one single human being who was not a friend of his—who was not indeed devotedly attached to his person and his government.

He went into various details, which we need not recount here, to show what had been done during the past year; and he dwelt at some length upon the ever-increasing prosperity which had gladdened the streets of Abibah. He spoke of their improvements in manufacture, especially of the manufacture of iron, and pointed out to them how wise and how advantageous had been the policy which had made them the manufacturers of iron for all that part of the world. "See," he said, "the fruits of a generous policy. Had we kept this art to ourselves, we might, it is true, have been almost supernaturally strong to resist invasion; but now we not only defy invasion, but we have gained the goodwill of all the people both far and near, and, in the last three years, our city is doubled in extent."

From all parts of the vast assemblage, at that and at other portions of the speech, the cries of "Maralah, Maralah!"—"He has said it! He has said it!" (which corresponded to our "Hear, hear"), were heard.

While the King was giving these details there was a gentle murmur of under-talk amongst the crowd, for neither civilized nor uncivilized men can long endure the narration of details, however interesting these may be, or rather however interesting they ought to be. But this murmur was entirely hushed into a supreme silence when the King changed the subject, and began to speak about the mock-fight.

This subject he touched upon with great skill and delicacy. He took all the blame upon himself, saying that he ought to have known that the Sheviri, even in play, could not bear to be defeated. He was glad that he had been one of the principal sufferers. With regard to those few poor men who had fallen, our good Queen, he said,

had taken care to provide for their families.

When he ceased speaking on this topic, the crowd felt that a weight had been taken off them, and there was a general murmur of satisfaction, each man congratulating his neighbour that no evil thing had happened to them, and saying how good and kind the King was, so full too as he looked from the effects of his wounds.

Realmah won many hearts by this part of his speech.

Then there came a long and elaborate story, or rather fable. Some such fable had always been told by Realmah on these occasions, and for this occasion it had cost him many a weary midnight hour to think over this fable and to prepare it. All the rest of his speech flowed from his heart, and was the gift of the moment; but the fable was a work of art. He was not so much in advance in thought of his fellow-countrymen as not to think these fables a most significant way of conveying ideas; and what to us would seem childish, was to him a great flight of imagination and of thoughtfulness.

The story was all about a crane and a serpent, and it told how the good crane was loved and favoured by everybody—brought good fortune wherever it alighted, and, in fact, was a sort of much-loved king. While, on the other hand, the serpent was hated by all living creatures; and even when it was innocent, and had left its poison behind it for the day, the remembrance of its treachery and its malignity made all creatures pitiless towards it, and anxious to destroy it.

The people did not quite perceive the drift of the story, which, however, was soon to be made manifest to them; but they applauded it, because any story about beasts, or birds, or reptiles, was very welcome to them.

The King then dwelt upon the various embassies which had reached the town of Abibah in the course of the preceding year, and showed his people what credit and what vast advantages had flowed from the commanding position which

the Sheviri now occupied amongst the sons of men. "Is it not better," he said, "to be called upon to arbitrate than to be deluded into a participation in their trumpery wars? Not that we fear war—all the nations know that; and there lives not a prince so daring as, even in his dreams, to contemplate a war with the Sheviri;" and all the people shouted again with renewed enthusiasm "Maralah! maralah!"

"What," Realmah continued, "could be said of the frenzy of those who should dare to attack the men by whose valour and sagacity alone the warlike nations of the North (now no longer dreaded) had been triumphantly beaten back to their inhospitable, ice-bound climes?"

And now he dexterously changed his mode of speech; he dwelt upon the beauty and the power possessed not only by himself, but by every one in that assemblage, even the meanest, of being as it were an arbiter of the fate of surrounding nations, of settling quarrels, of appeasing feuds, of being, if he might presume to say so, humble representatives upon earth of the great God whose name he did not dare to mention, who loved all men, and only wished that all mankind should be one brotherhood.

Here the exclamations of applause were redoubled, and the soft voices of women might also have been heard, exclaiming "Maralah, Maralah!"

Realmah then, with great tact, alluded to the labours of his Council; he was but the meanest of the servants of his people. What should he, a comparatively young man (here there was a smile on the faces of the whole assemblage, which each man and each woman strove to suppress) be, if he had not the guidance, the affectionate guidance, of their fathers, who had grown old in the service of the country, and who stood around him, a devoted band of trusty councillors, second to none upon this green earth?

He then, with the skill of an accomplished orator, affected to hesitate and to be overcome, while from the most distant outskirts of the vast assemblage there arose cries of the most endearing

encouragement. They called upon the gods to bless him, to prosper all his doings, to preserve him to them for untold years; and even Realmah, who had meant the interlude as a mere artful point in oratory, was himself, for the moment, overcome by the vast display of real affection exhibited towards him by his people. He absolutely wept; but knowing how mistaken a thing it is for an orator to be really overcome by his feelings, he threw himself back upon the thought of the great work he had to undertake, and of the immense difficulty that it would be to overcome his people's prejudices. He himself, however, scarcely recognised the effect he had produced,—that there was not a man in that vast assemblage who at that moment would not have thought it almost treason to presume to differ from their great King.

A little incident, too, succeeded in recovering Realmah more than almost anything else could have done. His eyes had fallen upon the critical Condore; and, to the King's amazement, Condore, who, by the way, was always fascinated by oratory, was one of those who gesticulated most furiously, and made the most tempestuous exclamations of applause.

But Condore, true to his critical character, the moment he found the King's eyes upon him, changed immediately, and began to move his head from right to left, in token of the severest disapproval. Realmah who, like most men of genius, had the keenest sense of what was ludicrous, was amazingly tickled by Condore's behaviour; and the good Condore probably at that moment unconsciously fulfilled his mission on the earth, for he succeeded in restoring the King, who had been nearly overcome by these outbursts of affection, to the full mastery of his usual cool, crafty, self-possessed nature.

Realmah resumed his oration, feeling that it was almost the supreme moment of his life. "What then have we gained, and how have we gained it? We have gained the affection of all the peoples who dwell within four hundred inne-

sangs.<sup>1</sup> Now look," he said, "what is it that governs? Is it force? Force lasts only as long as it is present, but the power of affection lasts for ever, speaks even out of the tomb. Most of us here present are men.—Are we ruled? Doubtless we are. By whom are we ruled? Is it by those who have strength to compel us, or is it by those whose weakness and whose delicacy contain their most undoubted strength? What man amongst us, from the king on his throne to the fisherman whose daily bread is precarious, will not own, if he be a man, to an infinite desire to win and to gratify those who are dearest to him in his household, his wives and his children?" (There was enormous shouting in the crowd with loud bursts of laughter, in which the women did not join, and great cries of "Maralah! Maralah!")

The King proceeded: "I have spoken, it may be jestingly, it may be that the most earnest thoughts that I have ever uttered underlie this playful speech. Do you think that the law of affection is confined to individual men and women alone? May there not be states that should feel towards one another a similar relation? And now I will tell you what I have felt from my youth upwards, and, if ever you have loved your King, you must listen to him when he seeks to persuade you of that which, from his earliest years, has been his deepest wish, and to which the endeavours of his years of maturity—years not passed without suffering, such as only a king can know—have been devoted. What has been the one thing which has long prevented our being supremely loved and admired by the nations around us; which has stood in the way of our being loved by them with the devotedness which a woman has for the lord of her household, her chief? It has been our possession of the great fortress of Ravala Manee. This, and this alone, has alienated the affections of the nations from us. When we were a weak

people, it might have been well to preserve it; but now we are beyond all fears, and our rule will best be enlarged, maintained, and preserved, by our possessing the entire confidence and love of all the surrounding nations.

"I am for abandoning this fortress". (there were cries of "Maralah nevec"—"He has not spoken it!") The King disregarded them; he continued): "Is it much to confide in your king? There are not many times in a man's life when it becomes him to say what he has done; but there are such times. Have not I—have not we" (turning to his councillors)—"raised you from a petty state to the most commanding nation known in this part of the world? Is it for ordinary men to measure the wisdom of chiefs? But I need not upbraid you. I see by your countenances that you are only too willing to believe in your king, who has led you on so often to victory; who has made each of you a conqueror; and who now seeks, with your aid, which you will not refuse your king, to place your dominion upon a basis which cannot be removed—the love, the affection, and the gratitude of all the surrounding nations, upon whose necks you might have trampled, but to whom you say, 'Rise, and be one with us, who are the leaders of arts, of knowledge, and of policy—the indomitable Sheviri.' The vast assemblage answered to the King's noble words with corresponding enthusiasm, and there was but one cry, or if there was, the voices of dissentients were drowned by the predominant shout of "Maralah! Maralah!"

The King, upon whose face there beamed the light of joy such as no man had yet seen upon it, resumed: "It is not I—who am I that I should guide your councils? It is your fathers, the venerable men who stand around me, who sanction all that I propose, and who, far superior to me, have overcome their attachment to a policy in which they were bred; which they have long maintained by arts and by arms; but which, with the greatness of minds open to conviction, they are now determined to supersede by a policy of wise

<sup>1</sup> Innesang, a measure in use with the Sheviri, being 400 times 4 feet, taking the average length of the human foot as the unit.

and affectionate conciliation." The surrounding members of the Council intimated, by expressive gestures, their consent, and the approving shouts of the whole assemblage were redoubled.

Realmah resumed his speech; and resolved, in one splendid peroration, long ago prepared in those midnight walks of his up and down the balcony, to fix upon the minds of his people his own prophetic ideas. I call them prophetic, for, alas! they were not to be realized in his time; but such ideas were to be for the guidance of nations to whom the very name of Realmah, of his nation, of his generation, would be entirely foreign, and to whom his wars, his alliances, and his suzerainties would be as utterly unknown as the battles of the kites and the crows, or any of the inferior animals.

Realmah resumed: "And now these are my last words to-day to all of you. And it may be that the King may not speak to you many more times, for he is feeble"—(from all parts of the assemblage arose shouts of "Long live the King!")—"yes, he is feeble; and he knows, though he has sought to disguise it from you and from himself, that he is not the man he was. He would have you drink in these words as if indeed they were his last. He has sought to be a father to you; and all his own joys and sorrows have been put aside to fulfil to each one of you the loving relation of a father. And you have been good sons to him.

"What man amongst you is there who does not love Realmah?" (The audience were moved to an inexpressible degree.) "But I come back to my great subject. What is the highest power? What is the greatest force? What is the most unbounded dominion? Is it the power of the sword? Is it the force of arms? Is it the dominion gained by conquest? Lives there one amongst you, the most daring, the highest placed, whom Realmah could not, by a word, condemn to death? But what would the King gain by the loss of a loving subject? And so it is with each one of us, all of whom

are kings. We will rule in the hearts of surrounding nations, and not diminish or destroy them. It shall be for ever said of the Sheviri that they were dauntless in battle, merciful in conquest, and good lords whom all men desired to live under, and whose beneficent sway spread out undivided, unresisted, unopposed, from where that bright luminary rises joyous in the strength of youth, to where, surrounded by his purple guards, he descends into the waters that receive him tenderly, and refresh him for the labours of the ensuing day.

"I say again, What is conquest? What is power? What is domination?" And here, strangely enough, Realmah concluded in a form of speech that was adopted on a similar occasion by one of our own greatest orators,<sup>1</sup> so true is it that the highest flights of oratory are alike in all nations, and under all circumstances. "To have found the peoples of this vast region sunk in barbarism,<sup>2</sup> living from day to day a mean, care-driven, hazardous life, each man set against his neighbour, each chief against his brother chief, each state against its neighbour state; their arms of defence and offence the weapons of children; their houses, huts; their policy, only craft; their ambition, only self-interest; their mode of life, little better than that of the wild animals of the woods—to have raised all these people till they are men, statesmen, members of great nations—these are the triumphs of reason<sup>3</sup> over barbarism. This is the just, the only just, and God-rewarded conquest ensured to us by our arts and our morals, by our divine policy and our heaven-descended laws."

The King ceased. The assemblage was moved to a degree that had never been known before, even at these high festivals. Upon their recovering from their emotion, they shouted with one

<sup>1</sup> Lord Macaulay, in his Indian speech.

<sup>2</sup> The word for barbarism is "*pralo-mi-mamee*,"—"only able to count 1, 2, 3."

<sup>3</sup> The word was a long compound, "sitting alone at night."

voice, "Let it be as the King has said, we are his slaves,—long live Realmah."

But, strange to say, the King, for a minute or two, moved not, but gazed at his people with a glassy stare, as if all intelligence had gone out of him. Then, recovering himself, he grasped at the balcony, afterwards, in a moment, at the arm of the faithful Omki, who was close to him. "Stay near me," he muttered in strangely indistinct words, "guards, close around me: let the trumpets sound."

The faithful Omki divined the coming danger. Leaning heavily upon Omki, and tottering down the steps, surrounded by his body-guard, and followed by the councillors, whose looks to one another betrayed their fears, the King was half led, half carried, to his palace, the populace remaining in profound ignorance of the sudden seizure by illness of their beloved sovereign.

#### CHAP. XXXVII.

##### THE DEATH OF THE KING.

EVEN during the days of his last illness, Realmah's exertions for the good of the kingdom were unremitting. The heir to the throne, Andarvi-Milcar, who loved the King fervently, and who, perhaps, of all the men in the city least desired his death, was constantly with him, receiving his last instructions. And here the exceeding sagacity of Realmah may be noticed; for though he spoke much of what had been his designs for the future, he spoke more of the men who were to carry them out, giving to Andarvi even in the minutest particulars, his opinion of the characters, not only of the principal officers of the kingdom, but even of those lesser magistrates who had considerable power in distant settlements.

It was a curious thing, as illustrating the King's mechanical skill, and love of science, that, while he was ill he had invented an ingenious arrangement by which the sponges containing nutritious liquid could be conveyed to his lips by

his slightly moving a particular string or wire.

During his last illness he saw much of his wives. Realmah had really been very good to the Varnah. On ordinary occasions, and when his mind was full of business, he could not pretend to sympathise with her on her petty cares and hopes, but every now and then he made a great effort to please her. He would send for some rare product or some rare work of art to a distant part of his dominions, and would then confide to the Varnah what he had done, pretending all the while that he was doubtful whether he should get it, though he knew full well that no one ever refused the great King anything he asked for. Then he would charm the Varnah by talking about the expected present, as if he were deeply interested in it, and he would contrive that it should come upon some festal day, especially upon the birth-day of her departed mother; for the mother's birth-day was always held in great reverence. Realmah really liked the Varnah, admired her skill in household management, was pleased with her orderliness (though he had none of that quality himself), never forgot the aid he had received from her during the siege, and believed that in her ways she was attached to him. Indeed, to the court jester, the only man whom he allowed a glimpse into his inmost soul, he would say, "I am the Varnah's choicest possession, and she will mourn for me, poor thing, when I am gone, as no one else will mourn. In truth I am afraid lest then all the other possessions should lose favour in her sight." And when she came into his presence, as he was dying, he would take her hand, and speak kindly to her, and tell her how to guide her household and her wealth. And the poor Varnah was astonished to find that even in those matters in which she had thought her husband but a good-natured child, he was her master—a wise and sagacious man full of foresight.

To the beautiful Talora, too, though less loving, he was kind; and she was astonished to find that he read the

utmost depths of her soul, counselling her, notwithstanding her protests, as to whom she might marry hereafter, and of what alliance she might with least loss royal dignity advantageously contract; and Talora wept bitterly, discerning, perhaps for the first time, what a great man she had married, and what a small part of her heart she had given to him. The intensity of this feeling on her part may be best shown by the fact that it was three long years before Athlah could win the still beautiful Talora to be his bride, and that Realmah was never mentioned, but that Talora blushed and sighed and looked sad, when she thought how great a soul had nearly been her own, and what she might have made of the love of a man who had so large a capacity for loving.

But, poor woman, she was somewhat mistaken, for it was not in her nature to comprehend the love that the Ainah had called forth in Realmah, and what immeasurable regrets and infinite longings of his had been buried in her tomb.

On the ninth day after the festival, at three in the morning, when the air was coldest, a deep groan from the King summoned his drowsy attendants. He started up in bed. In a loud voice he said, "Preserve my kingdom; be faithful to Andarvi-Milcar. I go to meet her for ever—for ever; light, more, more light." And saying this, the great King sank back upon his couch, and with a sigh poured forth his spirit.

The next morning there was sorrow and lamentation in almost every house in Abibah; and they mourned for him as for a father.

His funeral was magnificent. They raised a great mound for him, which, amidst the changes of the earth's surface is still visible in the wood that lies adjacent to those waters which were once a great lake, and are now but a small one, and which mound still puzzles the learned amongst the antiquarians.

What a strange memorial is that round, coarse, undescriptive thing, a mound, to tell of heroic deeds, grand thoughts, and unbounded suffering!

And yet how often in the world's history is it all that does remain to commemorate these deeds, these thoughts, and this suffering. Perhaps, too, all that will remain of us in after ages, and of our intricate civilization, will be a few such mounds, and some collected heaps of rubbish, to be pored over by the learned men of a new generation, occupying a little portion of that surface of the earth which is, after all, but one vast unrecorded burial-ground.

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*Ellesmere.* And so poor Realmah is dead! You all think me a very hard man, but if there is anything in this world that I have a horror of, it is my friends dying, whether in real life, or even in fiction.

I have become quite accustomed to Milverton's droning on about Realmah, and thought that it was to last for the greater part of my natural life. I must not say that he is a friend in fiction, and not an entire reality. As for Mrs. Milverton, Lady Ellesmere, Sandy, and even Milverton himself, they have the firmest belief in their Realmah. You could not offer them a greater insult than to suppose for a moment that such a being as Realmah had not existed, and that he had not done all these fine things. They get together in the study, and I hear them in my room overhead buzzing away, and I know that it is all talk about Realmah. I have very little doubt that Blanche and Mildred had a good sisterly cry together (nothing comforts a woman so much as having a good cry) over "poor dear Realmah's death."

*Sir Arthur.* I agree with Ellesmere, it is hateful to come to the end of anything, or anybody.

There is one thing I am very curious to know; and that is, whether Andarvi-Milcar, Realmah's successor, fulfilled Realmah's wish, and gave up, or demolished, the fortress of Raval-Manee.

*Milverton.* He did; but whether he was successful or not in so doing, I do not know. I suppose that in some succeeding age, the Northmen did come down again, and make an end of the Lake-cities.

I feel, now that it is all written, that I have omitted to dwell upon many things and persons that I ought to have described, but I did not like to worry you with details. For instance, I should like to have told you about the King's jester,



whom I have often alluded to, but never described.

He was a very clever man, but excessively indolent. He never cared to take much interest in public affairs. He had the right of accompanying the King everywhere, and being near him whether at a council or a feast. Sometimes at a council he said very shrewd things, and was really of use. At other times he took no interest in the business in hand, but all the time played a game with himself called *kinwee*, which was played with fishes' bones. He was very fond of Realmah, and followed him about like a dog. He delighted in witnessing so much energy and activity, and felt almost as if he himself was energetic and active. He kept the King's secrets well, and that endeared him to Realmah. His mischievous propensities plagued the good Varnah a great deal, and he delighted to tease her, but she bore with him most kindly for the King's sake.

*Ellesmere.* Just as Mrs. Milverton tolerates me for Milverton's sake.

*Milverton.* It was very comical sometimes to see the jester at a council, when he was in one of his queer moods. He would throw down a large number of these fishes' bones on the table, close to Realmah, then make a grab at them, shutting his eyes; then say, "Odd or even!" and retire into a corner to count the bones, nobody of course paying any attention to him. At last he would get tired of playing by himself, and would resolve to bring Realmah into the game. The poor jester did not dare to go near anybody else, so he would whisper persuasively in the King's ear, "Loftiness, my dear, do let's have a bet, it's so dull."

*Ellesmere.* I thoroughly sympathize with this poor man. Everybody does so over-explain everything to me. I am so tired sometimes of everybody.

*Milverton.* And the King would return the whisper, "Go into the corner, throw ten times,—even bet of two shells there are more odds than evens. Play fair, don't cheat your poor King, he has always enough to do with his shells." And so the jester was kept quiet for a time.

The jester might have served the new King, but he would not do so. After the funeral of Realmah, the poor jester sadly followed the Varnah home to the house which had been Realmah's in his earliest days, and where the Varnah meant to dwell for the remainder of her life. He (the jester) had never asked leave to live with Her Loftiness, nor had she made the offer to him to do so, but she would have taken

care of a dog (though she disliked dogs) which Realmah had loved, and she was secretly delighted that the jester had elected to live with her.

Two more uncongenial souls could not have been imagined than Her Loftiness and the poor jester. She could not understand his wit (he was really very witty), and she detested his coarse fun and his practical jokes, but had endured them most kindly for Realmah's sake. Realmah, too, was not the man to be amused by practical jokes, but he liked to see the people about him laugh, and be amused with anything, for he said, "Then they do not busy themselves too much with the affairs of my government."

*Ellesmere.* The poor jester! I do pity him from the bottom of my heart. I know full well what it is to live with people who do not quite understand one. None of you, except perhaps Milverton, quite understand me—not even always Lady Ellesmere.

*Milverton.* Be comforted, Ellesmere. It was not long before the jester had a companion.

The faithful Omki had, in obedience to Realmah's dying command, attached himself to the new King. But he could not take any real interest in public affairs, or in the new King. He became utterly listless and depressed, so, at the end of a year, he went to Andarvi-Milcar, and said, "My lord and king, Omki's heart is not a big heart, and it has not room for more than one love. I am the man who was in the same cradle with the great King, and I cannot love anybody else. Let thy servant go, for he is stupid and useless." Andarvi-Milcar consented; and Omki, also, went and took up his abode with the Varnah. Her Loftiness rejoiced that she had now to look after two feckless, listless, human beings, who had loved her Realmah.

See what a dangerous thing it is to come within the influence of a very great man, or of a very admirable woman. If you have not a great capacity for loving, they take all the love out of you at once, and make the rest of the world uninteresting to you.

These two, the Jester and Omki, would sit in the porch before the house of Her Loftiness, the Jester playing his game of odd-and-even by himself, while Omki sat silent, full of sad memories of Realmah; and then an old man would join them, and pass the sunny hours of the day in their company.

This old man was Condore. His chief happiness consisted in talking with the jester and with Omki about the late King;

and there was a great deal of talk, in which you could hear the words, "and he said to me," and "I said to him;" and then they went through the strange scenes which had occurred on Realmah's coming to the throne, and on the defeat of the Northmen, and on the sham fight, and on the last days of Realmah's public appearance.

Thus these three men passed the remainder of their days. Condore lived to a great age, for the daily exercise of criticism is not a thing which rapidly exhausts the vital powers.

*Ellesmere.* I am glad at least to find that, according to Milverton, I am to have a long life.

*Milverton.* There was a councillor whom I forgot to mention at the time when I described to you the rest of Realmah's councillors. I thought of this omission afterwards, but imagined you would not care to have it remedied. However, I should like to describe him to you now, for his was a very peculiar form of mind, but one not unknown in modern times.

His name was Pimmenee. Like the other councillors, he was a very clever man. He was the most observant person amongst the Sheviri of natural phenomena; and, in general, knew more facts than anybody else. He would make a statement very boldly, and apparently well founded upon facts. But then there would come such a string of exceptions that the original statement would seem to be broken down by them, and at last you felt as if you had nothing to rely upon.

Realmah would try and bring him back to his original statement by repeating it; but Pimmenee would never admit that the repetition was correct. He had not said quite this. That was not the exact word he had used, or if he had it would not quite bear out his meaning.

For instance, a question would arise where the summer camp should be placed, and Pimmenee would at first pronounce very decidedly against a particular spot as being near a morass. Then there would come a host of exceptions to the statement—there were morasses and morasses. It might even be an advantage to be near a morass. And so he would go on, fining down his original statement till at last hardly anything remained of it.

*Ellesmere.* Is he not a little like two of the other fellows, namely, Lariska and Delaimah-Daree?

*Milverton.* No: there is where you are so often deluded in estimating men, and fail to get the most out of them—summing them up under some one general form of

condemnation: saying, for instance, that they are not *practical*.

Now Lariska was simply too argumentative: Delaimah-Daree too resourceful, and therefore too inconclusive; while this man, Pimmenee, was too exceptive. To get the good that was really to be got out of these men, you must have mastered the peculiar bent of each of their minds, which prevented each one of them, taken by himself, from becoming a perfect councillor; but which did not prevent their being of great use as individual members of a council.

I should like to give you some of the proverbs of the Sheviri. These were, in after ages, all attributed to Realmah; and some of them, I really think, were his.

*Sir Arthur.* I should like to hear them. There is nothing in all literature more interesting to me than proverbs, and the fact that they are no man's children makes them more interesting. I do not know a single instance, except in the Bible, where you can say for certain that such a proverb was made by such a man.

*Milverton.* Well then, here are some of them:—

*The viper will stand upon the tip of his tail to make himself agreeable in good company.*

*The crane stands upon one leg, in heavenly meditation; but all the while is looking sharply after his fish.*

*When the eyes and the lips lie, look to the hands and the feet.*

*The prudent man (literally the man who has eyes in the back of his head) cares more whom he is with, than even what he does.*

*Four fishes smelt at the bait and turned their tails to it; one fish came by and swallowed it. (The advantage of a council.)*

*Before the journey is over, the dog has run twice the distance. (Applied to a man who does not go directly to the point; but wanders hither and thither like a dog.)*

*Make the four salutations to a friend every day. (This alludes to the four bows that were made to foreign ambassadors by all who met them; and the proverb means this,—Keep up always the highest forms of courtesy with your friends.)*

*Jealousy kisses its left hand, because the right hand caught the fish.*

*The man you hate cannot carry his food to his mouth but you hate him more for his way of doing so.*

*The ghosts of snails get into their shells (money) by night, and go, for company, where there are most shells. (i.e. Money makes money.)*

*Eukee! Eukee! Eukee! but wife, the salt fish will do. ("Eukee" is a solemn word addressed to the gods; and the proverb alludes to the hypocrite, who addresses the gods fervently, but sacrifices to them only salt fish.)*

*The tears of a chief cause sore eyes to all other chiefs.*

*The water sends you back (reflects you), so do all men and women.*

*Better be quite blind than see one side only of everything.*

*If you will do the thing that has not been done before, first hide all the stones that are in the streets of the city.*

*To a tiger his claws; to the serpent her venom; to the eagle his talons; to the rat his teeth; and to men and women calumny. The good God gives weapons to all.*

*The Sheviri cursed the rain; but the patient rain went on raining, and the earth became green.*

*Say it often; men, as well as parrots, will say it too.*

*If you slay your adversary, are you sure you have done him any harm?*

*The ants march in one line, and overrun kingdoms. (An argument for unity and order.)*

*The echo says nothing of itself; so, the people.*

*The clever lizard leaves its tail in your hand. (This was a very favourite saying of the King when he was urging compromises on his councillors.)*

*A lie lasts for a day; but it may be the day. (This, in the original language, is really a most effective proverb. The articles "a" and "the" are not expressed directly, but are included in the substantives. A day, i.e. an ordinary day, is Tala. The day, i.e. the day upon which some important decision is arrived at, is Talammah; and so the proverb runs in the original language, Strag (a lie) marit Tala; pol kree Talammah.)*

*When you want to sell the blunt hatchet, be the first to say that it is blunt.*

*How wise the clever men would be if they could understand the foolish!*

*All make the four bows to yesterday. (Meaning, I suppose, that all must submit to what we call now "the logic of facts.")*

*One wise man knew the secret way into the city; but all said, "Why should we follow one man?"*

*The king had a friend before he was king.*

*Only the quite deaf hear praises always of themselves.*

*If the spider barked like a dog, would he catch flies?*

*He who looks down gathers shells (i.e. money); he who looks up sighs for stars, but they do not come to him.*

*The tiger that you look at will not give you the death-stroke.*

*A wise man said a word too much: that word was the word of a fool.*

*While the lightning lasted, two bad men were friends.*

*Ellesmere. Some of the proverbs are not bad. I like "the clever lizard" one, and "the dog that runs twice the distance."*

*There, again though, how hard men are upon dogs. Why, men, metaphorically speaking, run ten times the distance! Then I like "the four fishes" one. I have myself observed that it is much easier to delude fish when they come singly than when they come three or four together, and are fishes in council.*

*There are several of the other proverbs, you know Milverton, that are far too modern in their substance, and that you could never persuade me were uttered by any savage, however much you may try to make him out a Solomon.*

*Sir Arthur. I like all of them very much.*

*Ellesmere. Of course you do. As I have said before, one never gets an author to speak disrespectfully of another author—in his presence. Now I'll give you a proverb which shall be worth something. Never believe a man when he talks about anything which he thoroughly understands.*

*Mauleverer. That is the most impudent proverb I have ever heard.*

*Ellesmere. Impudent, it may be; but true, it undoubtedly is.*

*When a man understands anything very well, he generally has an especial repute for it, and he speaks with an eye to that repute*

of his. Sir Arthur being an eminent man of letters, his *public* opinion of other men of letters is not worth that (snapping his fingers).

*Sir Arthur.* I shall respond to Ellesmere by giving him a proverb, or rather a saying, which I met with the other day, and which has delighted me beyond measure. It was in that recent work of Sir Henry Bulwer. Some Frenchman said, "*C'est un avantage terrible de n'avoir rien fait; mais il ne faut pas en abuser.*" What a wonderful lesson that is for some critics. Eh, Ellesmere?

*Ellesmere.* I don't seem to feel it personally, but it certainly is not bad. It is indeed a tremendous advantage to have done nothing, when one is oneself the subject of criticism.

*Milverton.* Well, now that "Realmah" is ended, all that I have got to say to you is, whether you have done anything or whether you have not done anything (in which latter case you will certainly be in the best position for criticism), do not trouble yourselves with criticising, but do consider whether we may not draw some lesson from this savage chief as to the management of our own political affairs. Only promise me that, and I shall be amply rewarded for any pains that I have taken in telling you the truthful story of his life.

[Here the conversation ended, and we went our separate ways.]

*To be concluded in our next.*

## OUR HEAVY GUNS.

THE important department in Woolwich Arsenal, known as the Royal Gun Factories, is undoubtedly the most interesting of the extensive manufacturing establishments of our principal military depôt. It is also the most recent of the number—having sprung into existence within the last ten or eleven years.

Previous to the introduction into the service of Sir William Armstrong's wrought iron guns upon the rifled system, the brass (or bronze) guns, which they superseded, were exclusively constructed in the Royal Arsenal at Woolwich; but their comparative simplicity, and the moderate amount of appliances required for their manufacture, prevented this department from assuming any important dimensions. The rapid development of artillery science of late years, which rendered the bronze gun obsolete, assisted in determining her Majesty's Government to undertake the construction of the new wrought iron ordnance of large calibres; and a vast establishment, provided with the most powerful steam machinery, and fitted with the most elaborate mechanical appliances which England can produce, is now in full operation on the banks of the Thames, under the superintendence of a colonel in the Royal Artillery, assisted by a numerous staff of civil and military officials of high scientific attainments, and of the most extended practical experience.

All iron guns used in the British service previous to the Crimean war, were supplied by contract, from the Low Moor, Carron, or other large foundries. These guns were exclusively of cast iron, constructed according to Government patterns and specifications. When delivered at the Woolwich stores, they were required to undergo various tests and proofs by fire and by water previous

to final approval. Their dimensions were also very carefully verified, and the failure of a certain percentage sufficed to cause the rejection of the whole consignment.

The employment of armour-plated vessels—or floating iron-clad batteries—at the capture of Kinburn in 1855, and the subsequent expansion of the idea, with its application to the protection of sea-going ships of war, in the form of 4- to 8-inch iron plates, necessitated a complete revolution in our system of artillery, and the introduction into the service of guns capable of throwing shot and shell of a weight and with a power hitherto unknown. To meet these requirements the cast iron guns hitherto employed against wooden ships were manifestly inadequate. It became imperative to alter not only the construction, but the material of the pieces, and to substitute wrought iron for cast; the former being considered better able to resist the shock of the very heavy charges now required—due regard being had to the weight of the metal in the gun itself.

It is not intended in this paper to enter upon the tedious and elaborate series of experiments, carried on for many years, by which the officers charged with the inquiries have been able to arrive at the results now presented. Very many points and steps in the investigations might, no doubt, prove interesting to the non-professional reader, but it is now merely sought to detail briefly the mode by which the heavy guns of the present day are prepared for the service of our fleets and batteries; concluding with a short account of the effects produced by their fire against armour plates.

Wrought iron guns, unlike cast iron ordnance, are not constructed in one

piece; they are composed of several portions, forged and turned separately, and then "built up" by the process of shrinking the different parts one over the other—the outer layers of tubes being placed over the inner ones when in a heated state, and consequently expanded beyond their ordinary dimensions. On cooling they again contract, and so compress the inner tubes with a close and firm grip, imparting a solidity to the whole structure equal, at least, to that of a solid mass.

The various portions, then, of the guns are constructed of wrought iron bars from twenty to twenty-five feet in length, and from three to seven inches square, supplied to Government by contractors and private companies, noted for producing the best material of the kind. The several qualities required in the iron are particularly specified in the terms of the contracts, and the most rigid tests are applied to each consignment on delivery, previous to the samples being finally approved for the service.

In the testing-department, an elaborate machine, of American construction, consisting of a series of multiplying levers, enables the specimens of iron, previously turned to certain dimensions, to be subjected to various proofs, from which can be ascertained the amount of disruptive power in the way of tensile strain, torsion, &c., they will bear, previous to giving way. Each specimen is then carefully numbered, and stamped with the date, the breaking-power in tons, and the name of the firm whence obtained. They are retained by the department as an official record in case of reference at any future time becoming necessary.

The first operation is to weld several bars together so as to obtain sufficient length to form a "coil;" the coils varying in size according to the dimensions of the gun. The welding is done under two steam-hammers of moderate dimensions, delivering their blows in rapid succession. The long bars so obtained are placed in furnaces, extending the

whole length of the building, about two hundred feet, and heated to a fierce red heat. When ready for coiling, the bar is dragged forwards towards an iron spindle or mandril, round which it is to be wound, and is fastened by an "eye" to a pin on the inside of the spindle. The spindle is made to revolve by powerful machinery, when, slowly yielding to the immense force, the bar is drawn forth from its burning lair, and constrained to coil like a fiery serpent in glowing folds round and round the iron axis. Should a double, or a triple, or even a thicker coil be required, the operation is repeated as often as necessary.

In the latter instances the coils are placed so as to overlap each other diagonally; and the fibres of the metal being thus made to cross in contrary directions, an important element of strength is secured. During the process the heated coils are forced as close together as possible by the workmen, who strike the bars with heavy iron cylinders suspended above the machinery.

The operation of winding off a coil made from bar iron six or seven inches square, intended for the breech-piece of a 600-pounder gun, is a sight most interesting to witness. The force constraining the huge glowing bar of metal to adapt itself to the spindle, as a length of rope to a windlass, conveys an impression of irresistible power hardly possible to express by words.

When the red-hot glow has passed off, to separate the coil from the mandril, they are removed together from the frame in which they revolved, and suspended from the arm of a crane; a few blows cause the coil to drop off, when it presents the appearance of an immense spiral spring. To weld these springs or coils into a solid mass is the next process. For this purpose the coils are placed in furnaces, in which the fire is kept up until the metal becomes of a dazzling white heat. In this condition it yields to the efforts of the large steam hammers, as wax or putty to the hand. When removed to the anvils, the bulk



rapidly diminishes under the heavy blows, and the open coil becomes a solid homogeneous mass, ready for the turner's hands. In the sample room attached to the long turners' shop may be seen sections of triple and quadruple coils, thirty inches in diameter, carefully cut and polished, in which it is impossible for the eye to detect the weldings, or to see where the coils have been joined.

Small and medium sized coils are welded in the smiths' shops where they are first made. The heavier forgings are treated in another building, where the furnaces are much larger, and the hammers more powerful in proportion. Some of the large forgings require six or seven tons of coal to bring them to the necessary degree of heat. Here breech-pieces for 13-inch guns, weighing eighteen or twenty tons, and five feet in diameter, are heated and welded under the crashing blows of Nasmyth's huge steam-hammer. The monster thus made "to lay on load," can be worked to a power estimated as high as two hundred tons per stroke. This grand display of strength is even far more impressive in its way than the iron-compelling, but silent force, which caused the long bar to assume the spiral form; and when—to remove the scale from a forging—water is thrown on the burning mass, and a full-power blow descends at the same instant, the explosive crash causes the earth to quake, and the bystander to quiver as from the near discharge of a heavy piece of ordnance.

The framework supporting this Titanic hammer consists of two huge castings, well worthy of particular notice.

The furnaces in this part of the smithy are of the dimensions of small rooms, and are built of the best fire-bricks. The intense heat to which they are exposed soon destroys the materials, and they have to be rebuilt at frequent intervals, sometimes after only a few weeks' use. The coils are placed in the furnaces and withdrawn by means of enormous tongs, moved by steam cranes, and directed by parties of men under

the superintendence of the master smiths. The latter are men of much experience and intelligence, and their responsibility is great, both as regards the skilful manipulation of the metal, and the care which is necessary to provide, so far as practicable, for the safety of the men under their directions; for in dealing with such powerful agencies some risk must be incurred, and accidents of a serious nature cannot always be avoided.

The more arduous labour of coiling and forging being thus completed, the rough masses of metal are transferred to the turners' workshops. Here they are made to assume the exact forms and dimensions, externally and internally, which will fit them to occupy their respective places in the finished gun. For this purpose the forgings are carefully adjusted upon huge lathes, made to revolve by steam power. The rough outer coatings to a considerable depth are removed under the action of steel cutters. All the scraps which fall from the lathes are preserved to be again worked up as hereafter described. The metal drops from the cutters in large flakes, but may often be seen in the form of spiral shavings many feet long, showing the excellent quality of the material.<sup>1</sup> Much heat is produced during this operation, by the enormous friction between the turning-tool and the metal. This is kept down by a small stream of cold water, which hisses as it rises in steam from the point of contact between the cutter and the iron. When smoothing the outside of a forging, it is made to revolve against the cutting-tool; but the contrary is generally the case when the inside is to be operated upon. The largest machine for the latter purpose stands on the left on entering the long turning-room. It is a fine specimen of iron work by Messrs. Smith, Beacock, and Tannett, of the Victoria Foundry, Leeds.

The tubes, coils, &c. having been smoothed and planed with the utmost

<sup>1</sup> A shaving, supposed to measure 1,462 feet in length, being 430 feet in the curl, is preserved in the model room.

nicety, have now to be "built up" into their respective places. Let us watch this process, which is carried on in a large shed immediately outside the turning and finishing room.

The tube to form the inside of a 9-inch "Frazer" gun (called an "inner tube" or "A tube"), stands upright on its muzzle-end in a pit; the trunnion and breech-piece has been heating for some time upon a row of iron bars, the fire being kept up by casting logs of dry wood from time to time into the interior of the forging itself. The requisite degree of heat being attained, the piece is suspended by the trunnions, and conveyed by a powerful travelling crane until it arrives immediately over the tube. It is cleaned on the inside to remove any charcoal or dirt, and is then gradually lowered on to and over the tube, to which it had previously been so very accurately adjusted that but for the expansion of the metal, caused by the heat, it would have been next to impossible to force it over the tube. When the two parts have been brought into the relative positions in which they are to remain, the outer portion is cooled by jets of cold water directed all round the circumference. Should it be necessary to cool the lower part more rapidly than the upper, jets of gas are kept burning above in a similar way, and thus the outer surface is surrounded by double or triple rings of fire and water, acting upon it at the same time. This arrangement is necessary to prevent the tube shifting out of place which it is liable to do if the parts are allowed to cool of themselves. When the inner tube is of steel, it is tempered in oil; thus rendering it more tough, and improving its qualities for gun-making. In this case it is allowed to stand for about twenty-four hours in the oil-tank to cool.

The important question of the superiority of tempered steel over wrought iron for the construction of the inner tubes of guns, has at length been decided in favour of the former. It has

been proved to have greater endurance, and, moreover, is said to surpass the coiled iron tubes in certainty and rapidity of construction; whereas the difficulties of making wrought iron tubes which can be thoroughly relied on, have, as yet, proved insurmountable. The steel for these tubes is received at the factories in the shape of solid cylinders, which are bored out roughly previous to the gun being built up; the inner extremity of the tube is left solid, and a heavy breech-screw (called a "cascable screw") passing through the outer layers of the metal of the gun is brought into contact with its end. A hole of about one-third of an inch in diameter is left along the thread of the screw, communicating between the outer air and the inner tube; thus any crack in the latter would at once be noticed by the escape of gas during discharge, and timely warning of danger be given.

The gun, when thus "built up," is removed to the lathes, where it undergoes the operation of "broaching,"—that is, of smoothing and rectifying its interior by boring out all superfluous metal. This operation is slow and requires much care. The long turners' shop, where it is performed, is occupied by twenty very large lathes, working up as many guns. To remove any slight roughness which may still remain in the bore, a final process, termed "lapping," is necessary, which is done by polishing the interior with emery-powder and oil. A fine burnish is thus imparted to it.

The gun is now ready for rifling. This most important operation requires the utmost nicety, the correct practice of the gun depending in a very great measure upon the exactness with which it is carried out. The machines used for this purpose are constructed with the accuracy of mathematical instruments, and attended upon by the most skilled workmen. A hollow iron cylinder, carrying at its extremity a brass head, in which are fixed the steel cutters intended to scoop out the grooving, is upheld at the end nearest to the gun by a fixed metal sup-

port, and at the further end by a moveable frame, the lower part of which works over an endless screw. The screw, when made to revolve, pushes the cylinder with its cutters into the gun. A ring of stout bristles at the extremity of the brass head clears away any loose scraps of metal from the sides of the bore. The cylinder, being hollow, admits of a rod passing along its entire length up into the brass head, by which the cutters can be withdrawn into the head, or forced out beyond its surface, as required. When the apparatus enters the gun, the cutters are below the surface; but as it is withdrawn the cutters are pressed against the bore, and remove a shaving of metal from the interior. To the further end of the cylinder is fixed a toothed wheel, made to revolve by means of a moveable horizontal bar, also toothed, and one end of which is made to follow the direction of a metal plate, fixed at an angle with the whole machine. As the cutting apparatus moves backwards and forwards a motion at right angles to its general direction is imparted to the bar, which, by the toothed wheel, is transferred as a circular movement to the cylinder and cutters. These latter thus describe the arc of a circle giving the necessary twist to the grooves of the rifling.

The form of rifling now in use is known as the "Woolwich system," and guns so rifled are generally known as "Woolwich guns." Many tedious and expensive experiments were necessary before the system was finally approved; and the plans of many rival inventors were tested and found wanting. At length all individual systems were rejected, and the present plan—a slight modification of the French, and said to combine the advantages of many—was finally adopted.

When rifled, the guns are subjected to the ordeal of proof. This is twofold. From each gun two rounds of service shot are fired with one and a half the service charge of powder. Water is also forced into the bore by strong hydraulic machines. The water being removed and

the inside of the bore dried it is examined to discover whether any moisture is exuding from any spot on the surface, thus betraying a flaw in the tube. Casts of the interior are also taken in gutta-percha, which are jealously examined by the proof-masters. Should the piece be pronounced in every respect sound, it is removed to the sighting and finishing department. Here the places in which the sights are to be fixed are determined with mathematical precision, and the brass sockets of the tangent-bars are screwed into their places. Then the gun, having received the impression of the V. R. and crown (from a simple and elegant design by the late Prince Consort), is removed from the factory and passes into the hands of the Military Store Officers, to be issued for service.

The important modifications lately introduced into the manufacture of wrought iron ordnance, by Mr. Frazer, of the Royal Gun Factories, have greatly reduced the enormous cost of the heavy guns; while the labour and time required for their construction are proportionately diminished. The 9-inch Woolwich gun, constructed on Mr. Frazer's plan, consists only of the "A" steel tube, cascade screw, breech-trunnion coil, and "B" tube—four pieces. The same gun, upon the old plan, would have been built up of eleven parts.

The high price of the iron used in the factory renders it expedient that all scraps and cuttings should be used up. For this purpose, numerous furnaces and steam-hammers are kept in constant operation, by which all iron of sufficiently good quality (such as old musket barrels, flint and percussion locks, &c.) is converted into bars fit for making up into coils. The scraps are heated in small furnaces, and hammered by steam into blocks of various sizes. These being again heated, are passed through the rolling-mills, and compressed into bars of the required dimensions. The mode of obtaining the power necessary for this is worthy of note. The rollers are driven by an

immense fly-wheel, worked by a horizontal steam-engine of moderate dimensions. The wheel weighs fifty-six tons, and the impetus furnished by its centrifugal force is sufficient to draw the white-hot lumps through the rollers again and again, until they assume the required shape.

The scene in the open building which contains the larger forges and furnaces is always interesting to the visitor; but the works are kept in full activity throughout the night, and the spectacle at that time would not be unworthy of description by our best masters of word-painting. There may be seen mass after mass of incandescent metal brought out of the flaming furnaces to be placed under the large steam-hammers; when the hot blinding glare, the resounding blows scattering the glowing red sparks far over the iron floor, the fierce rush of the liberated steam as it completes its work, and the restless energy of the busy craftsmen, their figures thrown out in strong relief against the unearthly light, form a strange fantastic picture, not to be easily forgotten by those who have witnessed it. Day and night the work proceeds, and not until the evening of the sixth working day are the furnace fires extinguished, the steam blown off, and the hammers silent in the then deserted workshops of the Royal Gun Factories.

Among the guns manufactured there during the present year the muzzle-loading rifled field-gun intended for the use of the navy in boats or on shore should not be forgotten. The objections of the naval officers to the breech-loading Armstrongs are well known; they are shared by many of our officers of artillery, and it is to be hoped that muzzle-loading guns may soon be adopted for service in the field-batteries. These guns consist of a breech and trunnion-piece of wrought iron, fitted over an inner tube of steel rifled with three grooves. They are of two sizes, called 9 and 12-pounders, and are to weigh about six and eight hundredweight respectively. As these guns have been

proved to be at least equal to the breech-loaders now in use, in point of accuracy of fire, length of range, facility and rapidity of loading, and efficiency of projectile, no valid reason can be urged for the retention of Sir W. Armstrong's system, with its delicate and complicated breech apparatus. The muzzle-loaders have also the immense advantage that a little water is sufficient to keep them clean with very little labour, whereas the supply of oil for lubricating the screws, &c. of the Armstrongs is as vital a requirement for their effective working as the charge of powder itself. An Armstrong battery left without the means of renewing its supply of oil, would at once be placed *hors de combat*.

In the pattern room of the Royal Gun Factories are exhibited the model wrought iron guns now used in the service, each bearing the official seal of the Ordnance Select Committee. Here may be seen, in a finished state, the 9-inch, 8-inch, and 7-inch muzzle-loaders, and the whole series of breech-loading Armstrongs, commencing with the 7-inch, and terminating with the 6-pounder of 3 cwt. The 10-inch and 12-inch 23-ton gun are not represented in this collection, as the precise model upon which they are to be constructed is not definitely fixed. Here we may notice the beautiful 7-pr. rifled steel gun, first constructed for mountain-service in Abyssinia. It weighs but 1 cwt. 33 lbs., and the facility with which it can be carried, combined with its efficiency when in action, have proved that, at length, we have a gun which can be relied on for service in countries inaccessible to wheeled carriages. The Shrapnel shells from this tiny piece searched the ranks of the Abyssinian warriors, and materially contributed to their overthrow on that Good Friday morning which beheld the extinction of Theodore's power. The effective practice made with the gun was such as to surprise even the artillery officers in command.<sup>1</sup>

<sup>1</sup> "Proceedings of the Royal Artillery In-

No visitor to the Royal Arsenal can pass through the long rows of splendid cast iron guns which line the sides of the roads, without a feeling of regret that such fine weapons should have become obsolete; or without wishing that some device may yet be hit upon for utilizing such expensive stores. The attention of scientific men has indeed been anxiously directed to this point; and there is every reason for hoping that the experiments and researches of Major Palliser, late 8th Hussars, whose chilled shot and shell have distanced all competition in their effects against armour-plates, may result in the successful conversion of our cast-iron 68- and 32-prs. into efficient rifled guns, of 9-inch and 64lbs. respectively. This he proposes to do by the introduction of two wrought iron or tempered steel tubes into the bores of these guns. Good results have been obtained by this method; but it yet remains to be determined whether the cheap system of constructing new wrought iron guns may not prove more advantageous, in an economical point of view, than the conversion of the cast iron ordnance of smooth bores into muzzle-loading rifled cannon.

Since the commencement of the present year, successful attempts have been made to utilize some of the smaller obsolete guns, carronades, &c. These latter short and feeble pieces, which, during the great naval actions of Nelson's days, could send their shot through the old wooden walls, can now, with altered form and substance, enter into the construction of our large coiled ordnance. To effect this they are placed in a large furnace, and gradually and carefully heated. This done, a few blows from a steam-hammer are sufficient to reduce them to fragments. It is surprising to witness the ease

with which the red-hot gun crumbles to pieces when the heating process has been carefully carried out. The metal is then transferred to the puddling-furnaces, where it is converted into wrought iron. A mixture of inferior iron with the metal thus obtained, adapts it for the manufacture of the coiled guns. Specimens of bars thus made have given very satisfactory results when tried in the testing machine.

It is to be regretted that Major Palliser's spirited efforts to perfect his system of "compound guns"—that is, coiled wrought iron guns encased in cast-iron—have, for the present, resulted in failure. This system, at once cheap and rapid, appeared from the earlier experiments to promise success. A 3-in. compound gun of 8 cwt., after firing many rounds with cylinders of 24, 48, 72, and, finally, of 96 lbs. weight, remained to all appearance uninjured. With the 9-in. gun, constructed upon the same principle, Major Palliser has not been so fortunate. During recent experiments in the Woolwich marshes this gun burst, throwing the heavy breech to a distance of 30 or 40 yards, and breaking two pieces from the sides—which latter, each including a trunnion, were very remarkable from their similarity of shape. An inspection of the fragments would suggest the idea that the gun was altogether wanting in solidity; but no doubt Major Palliser has excellent reasons for his expressed intention of discontinuing his experiments in this direction.

That this mode of construction is not absolutely new is proved by the fact that an old Danish gun of the eighteenth century, when cut in two and carefully examined, showed unmistakable evidence of having been manufactured of iron cast over a coiled barrel. Some Chinese guns, taken during the late war, have also been found to consist of a wrought iron core with an outer jacket of bronze cast over it; the workmanship doing much credit to the skill of the Celestials.

stitution," August 1868. The Abyssinian guns were manufactured at the Royal Gun Factories to the number of twelve, within six weeks of the order, from steel blocks furnished at four days' notice by Messrs. Frith and Co. of Sheffield.

The foregoing account cannot be considered complete without some description of the results produced by so much skill and labour. The largest gun at present made in the Royal Gun Factories is the 13-in. or 600-pounder gun—a rifled muzzle-loading piece, weighing 23 tons. It is 14 ft. 2 in. long, and the diameter of the metal at the breech is 4 ft. 6 in.; that of the bore being 13 inches. This monster gun, when rifled according to the "Woolwich system," with nine grooves, and carrying a steel or chilled-iron shot of 620 lbs. weight, propelled by 75 lbs. of powder, has force sufficient to penetrate the "Lord Warden" target at 3,500 yards' range, or the "Warrior" target at 5,000 yards. A cylindrical shell, 610 lbs. in weight, can be forced through the "Warrior" at 2,000 yards' range, with the same quantity of powder. The "Warrior's" armour consists of  $4\frac{1}{2}$  in. of iron, 18 in. of teak, and a  $\frac{5}{8}$ -in. iron inner skin. The "Lord Warden's" is made up of two iron plates  $4\frac{1}{2}$  in. and  $1\frac{1}{2}$  in. thick, backed by 29 in. of timber. The initial velocity in these cases imparted to the shot is 1,220 ft. per second, or nearly 14 miles per minute. A minimum velocity of 1,000 ft. per second, on impact, is necessary for success in projectiles used in the attack of armour-plated vessels.

The 9-in. muzzle-loading gun, of 12 tons, with 43 lbs. of powder and 250-lb. shot, carries force sufficient to penetrate the "Lord Warden" at 1,400 yards, and the "Warrior" at 2,700 yards.<sup>1</sup>

The 7-in. guns are from  $6\frac{1}{2}$  to 7 tons in weight, and from 10 to 12 ft. long. Their projectiles, fired with 22 lbs. of powder, give an initial velocity of 1,470 ft. per second; they weigh 115 lbs. and carry force enough to penetrate the "Warrior" at 450 yards.<sup>2</sup> The shot are elliptical-headed, and made of steel, or of iron cast in chill, upon the Palliser system. The latter are as efficient for armour-piercing as the best steel shot, and only one quarter as expensive. The

contrast between the above results and those produced by smooth-bore guns is indeed great, for the effect of a 100-pounder smooth-bore gun at 1,200 yards' range is altogether insignificant upon an armour-plated ship.<sup>1</sup>

The following exceptional instance of penetration by a 600-pounder shot, is given in a report of the Ordnance Select Committee. The target fired at represented the "life belt" of the "Hercules." Its surface was made up of 9-in. plates; behind these were 12 in. of horizontal timber, divided by four horizontal iron plates; then  $1\frac{1}{2}$  in. of iron in two plates; then the main iron ribs, 10 in. deep, filled in between with vertical timber. Behind the ribs a lining of 18 in. of horizontal timber in two thicknesses. Inside of all, another skin supported by 9-in. iron ribs. This structure—in all 4 ft.  $3\frac{1}{4}$  in. thick—weighs 689 lbs. per square foot—double the weight of the "Warrior" target. Nevertheless, a chilled shot of  $577\frac{1}{2}$  lbs., fired with a charge of 100 lbs. of powder, passed right through this enormous structure—not in a solid state, but in pieces, which, as the report quietly remarks, "might have proved destructive to the crew!"

Eight-inch plates, bolted on to the "Warrior" backing already described, have been repeatedly pierced by the Woolwich 9-in. muzzle-loading gun, throwing a *shell* of Palliser's chilled iron, weighing 248 lbs. and propelled by 43 lbs. of powder—the shells passing clear through, the heads being found inside uninjured, though the bodies had broken up on the passage.<sup>2</sup>

As an instance of long range, a "Lynall Thomas" gun of 7-in. bore, 6 tons in weight, with 25 lbs. of powder, a shot of 175 lbs., and an elevation of  $37\frac{1}{2}$  degrees, threw its projectile the enormous distance of 10,075 yards, or nearly five miles and three-quarters!<sup>3</sup>

The recent alteration in the grain of the powder used for the charges of heavy

<sup>1</sup> "Handbook for Field Service," 1867.

<sup>2</sup> "Proceedings of Ordnance Select Committee," 1866.

<sup>3</sup> "Handbook for Field Service," 1867.

<sup>1</sup> "Report of Ordnance Select Committee," 1865-6.

<sup>2</sup> *Ibid.*



guns is worthy of note, and is a curious instance of the minute care bestowed on every branch of this important department of the public service. "Pellet Powder" is the name by which it is designated. Each pellet is a cylinder half an inch high, and about two-thirds of an inch in diameter, having a hole pierced through the centre for about half its height. With powder thus shaped, the flame penetrates more rapidly through the mass of the cartridge than when the old (so called) "large grain powder" is used, owing to the interstices being larger; thus the first movement of the shot is accelerated, and the initial strain on the gun reduced—a most important consideration. As many as 75 lbs. of these pellets are expended in each round with the 12-in. gun. Many practical questions relative to the manufacture of gunpowder are shortly to be determined by a special committee. The investigations will be conducted in a more scientific form than any yet carried out, and the results will be noted by the most perfect instruments which modern skill can produce.

Let us now stand for a short time upon the Seawall Battery at Shoeburyness, and watch the Royal Artillery officer and his "detachment" of thirteen men work the 12-ton 9-in. gun. The object which they have in view is to fire as rapidly as possible, consistently with taking a steady aim, at a target of only five feet square moving across the range at 1,000 yards' distance. By this means it may be ascertained how often the gun can be discharged at a vessel which the gunners are able to keep under fire while she passes along a distance of 750 yards, at 1,000 yards' distance. The gun is mounted upon a wrought iron carriage with slides, the whole being traversed upon racers.

In 1 minute and 17 seconds after the first round the gun is again loaded, laid, and discharged. The third round, at the same interval of time, strikes the target, which is then moving at the rate of  $3\frac{1}{2}$  miles an hour. In 4'52" five rounds have been fired. The speed of the target

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is now increased from 7 to 8 miles an hour, and in 3'22" five more rounds are expended, the fourth shot hitting the target. The general result is that the gunners would have placed all their ten 250-lb. shells in a small gunboat, or even in a man-of-war's launch, in 8 minutes and 14 seconds.<sup>1</sup> Are we wrong in saying that the "Monitor" which could brave with impunity the fire of one or two such guns, when worked by such hands, has not yet crossed the seas from the far West?

The 12-inch 23-ton gun, revolving with its carriage and slide upon a turntable, and worked by one officer and eighteen men, can be fired at an average rapidity of 1'30" per round. In this case the gun is pointed through an opening representing a port, and is "traversed" after each round, so as to allow the sheers to lift the 600-lb. shot into the bore.<sup>2</sup>

During the progress of the very important experiments carried on at Shoeburyness in the summer of the present year, the heavy guns which we have been describing have fully maintained their reputation, and the Attack, represented by our artillery, has again asserted its superiority over the Defence, represented by iron shields and "Breakwater Forts." The performances of the 9-inch, 10-inch, and 12-inch guns have never been surpassed—the 10-inch being, perhaps, the favourite. Their ogival-headed projectiles have penetrated and broken up the enormous iron structures opposed to them; leaving it certain that no defences which we have yet been able to erect, can withstand the fire of such artillery as we can bring against them.

The 15-inch smooth bore American Rodman gun, whose effects upon iron plates at its first trials seemed to take our gunnery officers somewhat by surprise, was "nowhere" in the competition. A trial of strength between the English and the American ordnance became necessarily a feature in the experiments, when it was proved that

<sup>1</sup> "Proceedings of R. A. Inst." April and May 1863. <sup>2</sup> Ibid.

the 20-ton Rodman, of 15-inch bore, with its 450 lbs. cast iron shot, only leaves a *dent* where the 10-inch 18-ton English gun drives its chilled iron bolt *through* an iron structure fifteen inches thick!<sup>1</sup>

The facts and results obtained from almost numberless experiments, when collected and compared by our most able

artillerists, have warranted them in recording a deliberate opinion, set forth in their latest professional papers, to the effect that the British nation possesses the best and most powerful system of heavy artillery which has hitherto appeared: and that this verdict includes our gunpowder, projectiles, and fuzes.<sup>1</sup>

<sup>1</sup> "Proceedings of R. A. Inst." Aug. 1868.

<sup>1</sup> "Proceedings of R. A. Inst." Aug. 1868.

### SONNET

ON A BROTHER AND SISTER WHO DIED AT THE SAME TIME,  
ABERGELE, AUGUST 20, 1868.

BY THE ARCHBISHOP OF DUBLIN.

MEN said, who saw the tender love they bare  
Each to the other, and their hearts so bound  
And knit in one, that neither sought nor found  
A nearer tie than that affection rare—  
How with the sad survivor will it fare,  
When death shall for a season have undone  
The links of that close love; and taking one  
The other leaves to draw unwelcome air?  
And some perchance who loved them, would revolve  
Sadly the sadness which on one must fall,  
The lonely left by that dividing day.  
Vain fears! for He who loved them best of all,  
Mightier than we life's mysteries to solve,  
In one fire-chariot bore them both away.

## WHAT CAN BE DONE FOR THE AGRICULTURAL LABOURERS?

BY HENRY FAWCETT.

At the recent meeting of the British Association at Norwich, Canon Girdlestone read a paper on the agricultural labourer. The paper created great interest and aroused unusual excitement. Vigorous statements were met by vehement counter-statements. It would be presumptuous for any one who is not as intimately acquainted with North Devonshire as Canon Girdlestone to express a positive opinion, with regard to the absolute accuracy of all his statistics. Perhaps he would have met with less opposition if his language had been less vigorous, and had indicated less indignation; but a man must have, if not a hard heart, at any rate very dull sensibility, if he can speak with complete calmness when describing the condition of labourers struggling for existence upon 9s. or 10s. a week. But even if it could be proved that Canon Girdlestone had slightly understated the earnings of the Devonshire peasant, few can have the hardihood to deny that the condition of our rural labourers is most unsatisfactory, and in many aspects most distressing. It is sometimes almost triumphantly said—I have heard it in the House of Commons—that the agricultural labourer is not so badly off as many who work in our large towns. It will not weaken a single remark I am about to make if it is at once conceded that a labourer in London earning 18s. a week is not more prosperous than the labourer in the country with only 10s. House-rent is far dearer in London than in the country; food is more expensive; and the recent East-end distress has demonstrated the melancholy fact that the mode in which some of our most important branches of industry are carried on, is such, that a financial crisis may suddenly paralyse trade and throw thousands out of employment.

The labour on the farm, though poorly remunerated, is constant and certain. But all these admissions do not prove that the rural labourer enjoys one iota more wealth or comfort; they only show that the distribution of the vast wealth of England, in the towns as well as in the country, does not confer an adequate amount of happiness, but on the contrary often inflicts wretchedness upon those whose labour primarily produces this wealth.

The facts I am about to mention are the result of my own personal observation. Many years of my life were passed on a large farm. Between many of the labourers and myself there has been such intimate friendship that I have been able to obtain a close insight into their daily life, and thus to become acquainted with their most pressing wants. During last winter, when bread was at 1s. 5d. the 8-lb. loaf, the agricultural wages paid in South Wiltshire were 10s. a week. I am aware that more was occasionally earned by doing piece-work, such as threshing, hoeing, hedging, &c.; but last Christmas I ascertained from a labourer, whom I knew sufficiently well to place implicit reliance on his statements, that he, his wife, and four young children were obliged for many weeks to live upon dry bread and tea; the only addition to this miserable diet was half-a-pound of butter, bought once a week as a Sunday luxury. This man was sober, industrious, and an excellent workman, and had been employed upon the same farm for many years. But, independently of such cases as the one just described, it is a fact that the vast majority of agricultural labourers never can, or at least never do, make any provision for old age. There are large districts of the best cultivated land in

the country where it would be almost impossible to find a labourer who had saved 5*l*. As a class, they look forward to be maintained upon parish relief when they are unable to work.

It therefore appears that our agricultural economy is such that those who till our soil frequently spend their lives in poverty and end their days in pauperism. People who desire to provide a remedy for this state of things often say that farmers ought to pay higher wages, that landlords ought to build more comfortable cottages, and that more schools should be erected. With regard to the first of these suggestions, it is quite certain that if men are willing to work for 10*s*. a week, employers will not voluntarily offer them 14*s*. or 15*s*. Moreover, something beside higher wages is required to effect the permanent improvement we desire. About twenty years since, in Cambridgeshire, fossil deposits were discovered rich in phosphates and composed of what are known as coprolites. Many thousands were employed as coprolite-diggers; the demand for labour in the district was consequently greatly increased, and many agricultural labourers received as coprolite-diggers 18*s*. a week. It is notorious that the brewers have obtained no inconsiderable portion of these additional wages. If these fossil deposits should become exhausted, it would be found that the coprolite-digger had not saved more, had not spent a larger sum on his children's education, than the less highly paid farm-labourer.

Let it not be supposed that in my opinion additional wages are no boon; the example just quoted is only intended to show that when a class has long been sunk in poverty a sudden rise in wages will not suffice to cure the improvidence, the ignorance, and the many other evils which this poverty has been so instrumental in producing. Apart from any *à priori* reasoning it can be conclusively proved by statistics that higher wages bring with them an impoverishing influence, unless they tend to make the improvident more prudent. It has been demonstrated that the num-

ber of marriages varies with the price of bread. In other words, the additional wealth which cheap bread gives the labourer, immediately encourages more people to marry; the result is an increase of population; there will be more labourers competing for employment; and in this way cheap food, instead of permanently raising the condition of the labourer, brings a force into operation, the ultimate effect of which will be to reduce wages. It cannot be too constantly borne in mind that the improvident are reckless with regard to the future; and that, consequently, if they obtain additional wealth they will spend it and not save it. Those who are ignorant rarely appreciate the advantages of education, and those who have retained no benefit from attending school will scarcely think it worth their while to spend any extra wages in keeping their children at school a greater number of years. By those in whom the nobler of human instincts have never been developed, wealth will not be regarded as bringing with it the opportunity of enjoying rational and intellectual pleasures; it will be used, as we know it is used, not so much to improve the lot of those now living, as to bring into the world an augmented population to live the life of those who have gone before them. Leisure is a priceless blessing to those who possess some mental cultivation, but hangs heavily on the hands of those who are as uneducated as our agricultural labourers. I remember one winter's evening calling on one of these labourers, about seven o'clock; I found him just going to bed. On being asked why he did not sit up an hour or two longer, he said in a tone of peculiar melancholy which I can never forget, "My time is "no use to me, I can't read. I have "nothing to do, and so it is no use "burning fire and candle for nothing." When I reflected that this was a man endowed by nature with no ordinary intellectual power, I thought what a satire his words were upon our vaunted civilization.

With regard to the second of the pro-

posed remedies, viz. the building of improved cottages, it is impossible to exaggerate the evils which result from the present miserable hovels. It would be well if a survey could be made of the whole country, so that those landowners who do not maintain decent cottages on their estates might be known and publicly stigmatized. It would be still more desirable to have a record of those landed proprietors who, with a refinement of selfishness, have not allowed cottages to be built in order that they might escape poor-rates. It has lately been stated that one individual, it seems a bitter jest to call him a nobleman, owns a well-cultivated estate of many thousand acres, and upon it there is not a single cottage. The Commissioners who recently investigated the effects of agricultural gangs, have shown that these gangs are required because there is scarcely a cottage on the land they cultivate. Any one who reads their report, or who turns to the debate on the subject, in 1867, will find that the gangs cultivate a wide tract of highly farmed land, and that the men, women, and very young children, who compose the gangs, are living in such a condition that some of the worst horrors of slavery seem to have revived amongst us in the nineteenth century. Many of the remarks made in reference to a rise in wages apply to improving labourers' dwellings. Although it is manifestly impossible for any social advance to take place without such an improvement, yet it will be comparatively ineffectual unless it is accompanied with other elevating agencies. Men and women, who from early youth have herded together, cannot adequately appreciate the mischief inflicted on their children if they permit them to do the same. Many labourers, therefore, if they had three or four bedrooms, would immediately let one or two of them to lodgers, and things would be as bad as before. Of course it may be said that men who would do such a thing act very wrongly, and show great ingratitude to improving landlords; but these men are made what they are by the

life they and their parents have led in childhood, and in youth. It therefore becomes evident that the problem which is really presented for solution is this: How can we raise the character of the labourer so as to enable him to utilize the advantages which he might derive from such circumstances as a rise in his wages or an improvement in his dwelling? The crucial test of the value of all agencies which are brought into operation to improve the condition of the labourer is this: Do they exert a direct tendency to make the labourer rely upon self-help? If this cannot be answered in the affirmative the benefits arising from these agencies cannot be permanent. Higher wages may stimulate an increase of population, and thus create an influence to reduce wages. More commodious dwellings may encourage the taking in of lodgers, and thus there will be no greater accommodation for the labourer and his family. Again, it has often been proved that the condition of a large class cannot be permanently raised by the efforts of individual philanthropists. Canon Girdlestone has conferred a great benefit upon his poor parishioners by organizing a migration of labourers from Halberton, where wages are very low, to other parts of the country where they are much higher. No one could have acted with more courage, wisdom, or success; it has been necessary for him to be very courageous, for he has had to face the irritating hostility of farmers and others who suppose that they are interested in keeping wages low. His efforts have been wisely conceived and successfully conducted, for not only are the labourers whom he has sent away receiving higher wages, but the number of those in his own parish has been diminished, and consequently their wages have been augmented. No one can however foretell who will be Canon Girdlestone's successor, or how long it may be before in every parish there will be some one as good, as wise, and as successful in his philanthropy as the vicar of Halberton. Moreover the question arises, How is it that these rural labourers require the intervention

of others to induce them to migrate from a locality where wages are low, to one where they are comparatively high? A skilled and educated artisan would not continue year after year to work in the south of England, if he knew that in Lancashire or in Yorkshire he would receive a much greater remuneration. Those of our artisans who are educated, are active and enterprising, and they would no more think of continuing to work in a permanently depressed labour-market than would the merchant think of selling his goods in a market where prices were exceptionally low. What Canon Girdlestone is obliged to do for his labourers an artisan will do for himself. The reason of this is obvious. The agricultural labourer is generally too poor and too ignorant voluntarily to migrate, and ignorance produces a greater effect than poverty in keeping him stationary. Yorkshire appears to many a south-of-England peasant an unknown land, and he would consider removing to it a most formidable undertaking. Emigration to America or Australia is of course a still more perilous enterprise. Wages in the north continue year after year fifty or sixty per cent. higher than wages in the south. It should be always borne in mind that the principles of political economy have to be modified according to the circumstances to which they are applied. For instance, it is often said that the price of labour is regulated, like the price of corn, by demand and supply. The price of corn constantly tends to be the same in different parts of the same country. There cannot be any greater difference between the price of wheat in Liverpool and in London than is equivalent to the cost of carrying the wheat from one town to the other. This tendency to equalize prices acts very effectually in the case of many kinds of labour; but when men are so immovable as many of our peasants, the country must for economical purposes be regarded as split up into so many distinct provinces, between which there is scarcely any exchange of labour, although there is a completely free interchange of commodities.

Yorkshire and Lancashire farmers now offer 15s. or 16s. a week to the Dorsetshire or Devonshire peasant, who is only receiving 10s. a week, and yet the offer is made almost in vain; its only effect is here and there to stimulate an individual philanthropist to do for others what they ought to do for themselves. An agricultural labourer is the emigrant who would be most heartily welcomed in the United States or in Australia. Countries which have a boundless extent of fertile land, as yet unoccupied, must be enriched by labourers who know how to till the soil. After calculating the cost of living in England and in Australia, I have no hesitation in saying that an agricultural labourer would by emigrating increase his earnings at least threefold. If he remains in our own country, his days will probably be ended in the workhouse: if he emigrates, prudence and industry will enable him to save a comfortable competency; he may soon occupy a position which he can never attain in England, for he may save enough to become the owner of the land which he cultivates. Our peasants are the class who would derive the maximum advantage from emigration; when they know and act upon this fact, many of the problems relating to their condition will have solved themselves. Wages will rise with as much certainty as the price of wheat after a bad harvest, and landlords will be compelled to have a sufficient number of comfortable cottages upon their estates. The labourer will be even more master of the situation than either the farmer or the landlord, when he can say, "If you compel me to walk 'four or five miles to my work because 'you wish to avoid the poor-rates, if you 'wish to drive me to live in a cottage 'which is not half so well fitted up as 'your stable, I will not submit; I will 'either remove to some part of England 'where my labour is wanted, or I will 'emigrate to America or Australia." It will be asked, Where are the farmers to find the money to pay higher wages? More than one answer can be given to this question. If a rise in wages should



permanently reduce the profits of the farmer below the current rate, he must be compensated by a decrease in his rent ; it is, however, almost certain that no loss will ultimately have to be borne either by the landowner or his tenant. It has often been affirmed that much of the labour which is nominally very cheap is in reality extremely costly. Thus trustworthy authorities have said that a labourer with only 9s. or 10s. a week is too poorly fed to do a really good day's work. Many have gone so far as to assert that if our worst paid agricultural labourers were converted into serfs or slaves, their masters would find that it was to their interest to feed and house them better than they are fed and housed at present. It has moreover been pointed out by many political economists that the cost of labour depends not only upon the wages which are paid but also upon the efficiency of the labourer. If A does twice as much work as B, A's labour will really be cheaper than B's, although A's wages may exceed B's by seventy-five per cent. The cost, or in other words the real expense of labour, depends quite as much upon the efficiency of labour as upon the remuneration paid to it. I believe it will be shown in the course of this article that the agencies by whose operation we hope to see wages advanced will exert a powerful influence in increasing the efficiency of the labourer. If this should be so, more work will be done, and more wealth produced ; consequently there will be more to distribute, not only in wages to the labourer, but also in rent to the landlord, and in profits to the farmer.

After these general remarks it must be obvious that the remedy upon which I chiefly rely is education. Education must cause an advance in wages, since if labourers were less ignorant they would be more enterprising, and would be willing to migrate to localities where labour was more highly remunerated. Education would also cause more comfortable cottages to be built ; for if a man had some mental cultivation he would not submit to dwell in a hovel,

and he would be outraged if all his children were obliged to sleep in one room.

Again, a rise in wages if accompanied by intellectual development would be permanent. It is always hazardous to diminish profits below the average rate in order to advance wages ; such an advance cannot be permanent ; it may ultimately prove extremely mischievous to those whom it is especially intended to benefit. For when an industry becomes exceptionally depressed, there is at once an inducement offered to withdraw capital from it ; capital is the fund from which wages are paid, hence an advance in wages which is abstracted from profits, carries with it the seeds of its own destruction. But if the agricultural labourers become better educated, while at the same time their wages advance, their labour will be rendered more efficient, and will be really cheaper, although a higher price is paid for it. It would be almost superfluous to make any remarks with the object of showing how much additional efficiency is conferred upon labour by education. All the most valuable industrial qualities are intimately connected with the development of the mind. The ignorant workman is generally unskilled ; it is each year becoming more necessary to apply science to agriculture ; a greater portion of the work on the farm is constantly being done by machinery, and many agricultural implements are so costly and complicated that it would be hazardous to entrust them to those who are comparatively ignorant. Some of the most profound conclusions of modern science are now being applied to the breeding of stock and to the cultivation of cereal crops. Many portions of Mr. Darwin's work on the origin of species, may be considered as an elaborate treatise on practical agriculture. The fact is consequently beginning to be recognised that the farmer ought not only to be a highly educated man himself, but that to no employer of labour will the skill which education gives the workman be more essential. It may be further remarked, that man's moral

qualities are as a general rule developed by the proper training of the mind. It is of peculiar importance in agriculture, that the workman should possess a high moral character. The profits of the farmer often entirely depend upon the honesty and the fidelity with which his labourers do their work. In many employments the labourer can be readily overlooked, and indolence or negligence at once detected: thus a hundred operatives are often assembled in one room in a cotton manufactory, and the foreman has no difficulty in keeping a watchful eye upon all of them. It also often happens that manufacturing machinery is so arranged that those who are in charge of it, if they neglect their work, at once become, as it were, self-detected. But on the farm, much of the labour is so scattered that it is impossible adequately to superintend it. The most active watchfulness will not prevent those who are lazy from shirking their work, and it is impossible to extort zeal and activity from those who are indolent and apathetic.

It was conclusively proved by Olmsted, and also by Professor Cairns, in his book on the Slave Power, that corn could never be properly cultivated by slave-labour, because the labour required is too widely scattered to be adequately watched. Slaves were consequently used to grow sugar, cotton, and tobacco, because in the cultivation of these products, a great amount of labour is concentrated upon a very small area. It would be a startling revelation if an accurate estimate could be obtained of the loss which is inflicted on employers, and especially on farmers, by workmen so frequently exhibiting a want of intelligent interest and of active energy. It has been often said, that this interest and this energy can never be expected to exist in men who simply toil for hire, and who do not directly participate in the prosperity of their industry. It is a matter of surprise, not that so much of our labour is comparatively inefficient, but that men work half as well as they do, when their life is uncheered by hope, and when they

witness vast fortunes realized from the fruits of their toil, without any perceptible improvement being affected in their own condition. How many ironmasters and manufacturers have retired from business millionaires, whilst little or no extra prosperity has been enjoyed by those through whose labour this vast wealth has been produced. The want of a mutual interest between employers and employed has been long recognised as a most grave defect in our industrial system, and various schemes of co-partnership and co-operation have from time to time been proposed, with the view of remedying the defect. A Suffolk landlord, Mr. Gurdon, of Assington, let two farms to his labourers, who formed themselves into an association. He advanced them the necessary capital, and the most remarkable success has been achieved. The capital has been repaid, the farms are admirably cultivated, and the most extraordinary improvement has been effected, not only in the material, but also in the moral condition of these labourers. I am also very confident that some plan of modified partnership, such as that which has been so successfully introduced into the manufactory of the Messrs. Crossley, at Halifax, and the colliery of the Messrs. Briggs, at Methley, would, if applied to farming, yield equally satisfactory results. It might be arranged that the labourer in addition to his ordinary wages should receive a certain share of any profits yielded after a fair return had been secured upon the employer's capital. If a farmer should find that his average profits had been 10 per cent., he might agree to divide a certain share—say a third—of his profits beyond 10 per cent. amongst his labourers. The bonus thus distributed amongst the labourers would not represent so much abstracted from profits, but rather the amount of extra profit obtained by the employer. It is, however, obvious that our peasantry must be better educated before they can benefit by these principles of co-operation and co-partnership. Experience has shown that only the most intelligent of our artisans possess the requisite quali-

cations to form themselves into associations for industrial purposes. The members of a co-operative society must have the sagacity to select the ablest amongst them to be managers; and when managers have been appointed they must be obeyed. A class who have been reckless because they have been ignorant, and who have been improvident because their poverty has made them hopeless with regard to the future, will rarely possess the prudence which is essential to give stability to a commercial concern. A farmer would also feel much more confidence in giving his labourers a certain share of his profits if they were less ignorant than they are at the present time. This participation in profits implies a certain kind of partnership. It would be necessary for the labourers implicitly to trust their employer's estimates of his profits; or, if they appointed one or two of their number to examine his books, it would be essential that the men so appointed should not betray the confidence thus placed in them, and should not annoy and hamper their employer with undue meddling or with irritating suspicion. Ignorance is a fruitful source of suspicion, and it may be feared that many of our rural peasantry are not yet sufficiently advanced for the general adoption of these economic arrangements. But I should deeply regret in the slightest degree discouraging any one from making such an experiment. I am confident many farmers who complain of the loss they suffer from the listlessness of their labourers would be able to conduct their business not only more easily, but far more profitably, if they stimulated the activity of their labourers by giving them a bonus, as already suggested. My object is to show that improved education would fit the labourers for a new and better economic system.

Throughout these remarks I have striven to keep steadily in view the great truth that no permanent help can be rendered to any body of men unless, as a consequence of this help, they learn to place increased reliance on themselves. Many proposals which are sup-

ported by the benevolent would ultimately tend to degrade the labourer by making him more dependent. Canon Girdlestone warmly advocates a more liberal administration of the Poor Law. If his advice in this respect were adopted incalculable mischief might be inflicted on those whom he seeks to benefit. Our present system of poor relief, rigorous though it may be, has done much to foster that recklessness and improvidence which prove the bane of so many of our labourers. A single example will show how pernicious must inevitably be many of the effects of every plan for giving parochial relief. Two individuals, A and B, do the same kind of work and receive the same wages: A saves every shilling he can, and after years of thrift he finds that when his work is done he has sufficient to yield him a small weekly annuity, say of three shillings. B acts very differently; he frequents the public-house, and never saves a shilling in his life; when his work is done he has no annuity, and therefore of course applies to his parish; very probably the parish grants him nearly as much as A receives from his annuity. The parish will not give A a single penny; they say, "You have saved something, and you can do very well without assistance from us." The result is that the drunkard, and not the careful man, is helped by the parish. This must necessarily give great encouragement to improvidence; and the encouragement would be dangerously increased if parochial relief were granted on a much more liberal scale. Instead of striving to raise the condition of the labourer by altering our poor law system we ought never to rest satisfied until our labourers can be completely emancipated from the dependence which must always be associated with parochial relief. The annuities established in connexion with the Post-office Savings Banks give working men an opportunity which they never possessed before of making themselves independent of parochial relief. By the deposit of a small weekly sum, an income is guaranteed in old age: these

annuities have as yet attracted little notice; they owe their origin to Mr. Gladstone, and a grateful nation will probably some day rank them as among the most beneficial of his many great financial achievements.

It is sometimes said that if people had not a legal claim to support, thousands would starve in our streets. In many countries, in France, for instance, there are no poor rates, and yet each winter at least as many people die by starvation in Bethnal Green alone as in the whole of Paris. The non-existence of poor rates in France has acted powerfully to make her people more provident than the English. There are some facts connected with the recent French loan which illustrate the remarkable frugality of our neighbours. In a short time 26,000,000*l.* was sent in cash to the Government merely as a deposit upon the loan. It is well known that no inconsiderable portion of this vast sum was subscribed by the peasantry. These people were not prompted by a feeling of enthusiastic loyalty to support the Government by their savings, for at the very time when the subscriptions were being received, one of the most purely agricultural departments in France rejected the Government candidate by a majority of two to one. Our own Government would of course have no difficulty in raising an equally large loan; but we should be taught a lesson of humility when we found that scarcely anything could be collected from our peasantry. It may be argued that the French peasantry are small proprietors, whereas our peasantry are only labourers. Exactly so; but this only points out the gravest of all defects in the economic condition of a country. Our soil is owned by a number of proprietors, which though small at the present time, is constantly diminishing. I cannot on this occasion discuss the oft-debated question whether French agriculture is more productive of wealth than our own; but facts indisputably prove that in France there is a much happier distribution of wealth amongst the rural population than there is in

our own country. The French can with truth say to us, "We have not such great territorial proprietors as you have; we have not so many large capitalist farmers; but the industry of those who till our soil is so generally stimulated by the magical feeling of ownership, and the desire to save exists so strongly, that they can subscribe millions to a Government loan; whereas the poverty of your rural labourers is heightened by contrast with the wealth of a great proprietor. Their life is a monotonous one, it is uncheered by hope; they never save, and the paupers' lot is the end of their industrial career."

It is not my intention to advocate the introduction of the French system of land tenure. Individual liberty is probably too much interfered with when the law decrees that a father must divide his property equally amongst his children; but the day cannot be far distant when the English people will regard the tenure of land as the most important of questions. A revolutionary change is always brought about, not so much by the advocates of progress, as by those who blindly resist a moderate reform. Within three years of the time when an 8*s.* fixed duty was scornfully rejected by the Protectionists, they were obliged meekly to submit to Free Trade. A 7*l.* franchise was resolutely opposed by the Conservatives in 1866, and in the following year they were made the passive instruments of the Radicals in carrying household suffrage. In the same year the Irish Liberals asked the House of Commons to appoint a select committee to inquire into the Irish Church; the Committee, which might very probably have successfully suggested a compromise, was refused, and it now seems certain that nothing but total disestablishment and disendowment will satisfy the country. These facts should be pondered by those who call some of us very dangerous innovators who ask for moderate changes in our present land tenure. We do not advocate anything harsh or compulsory; we simply assert that the possession of

our soil by a diminishing number of proprietors is a portentous evil, and that this evil ought not to be encouraged and fostered by law. We therefore demand that in the case of intestacy there should be no distinction made between real and personal property, for such a distinction gives a most effective sanction to primogeniture.

We also desire that the present power of entail should be greatly limited, for as long as a settlement can be made upon an unborn child, a great portion of the land will be in such a position that it cannot be regarded as a marketable commodity. Amongst the many reasons which may be advanced in support of these changes, it is argued that the separation of the ownership of the soil from its cultivation is antagonistic to good farming. It often happens that improvements are not carried out upon English estates because farmers hesitate to invest capital upon other men's property; and landowners do not like to take money from their younger children, who are comparatively poor, in order to make a rich elder son ultimately much richer. Any one who compares the condition of our rural labourers with that of the peasant proprietors of Flanders must be convinced that a most marked and beneficial influence is exerted on the life of those who till the soil, if they can feel that industry and thrift will give them a reasonable chance of becoming small landed proprietors. It is quite possible that a reform of our land laws would not, as an isolated measure, produce any very decided immediate effects. The agricultural labourer may not be at the present time qualified to become a peasant proprietor, even if a change in the law should facilitate the acquisition of land. It will be necessary to educate him better in order to fit him for this social advance. When many agencies have combined to depress the condition of a class, it is necessary not to rely upon a single ameliorating influence, but every force of an elevating nature must be brought simultaneously into operation. Thus the cultivation of land by associations of labourers would

represent a great social and economical progress. In order that these associations should be generally and successfully established it will be requisite to improve the education of the labourer; it will also be necessary to alter those laws which tend to make the sale of land complicated and expensive, and which limit the quantity brought into the market.

Throughout these pages the remedy which has been chiefly advocated is increased education; but such advocacy can be of little practical use unless I am prepared to show how more satisfactory education is to be procured. A very close examination into the present state of the education of our agricultural population has led me to the following conclusions. First: there is no general deficiency of schools in the rural districts; many of our village schools are excellent, and almost all of them are sufficiently good to teach children the rudiments of education. Secondly: the ignorance of our agricultural labourers cannot therefore be caused by a want of schools, but must be attributed to the early age at which children are taken away from school. Not long since I examined a British school in a large agricultural village; the school was amply supported by subscriptions; the master was most efficient, and the scholars were forward. The school seemed to me as good as it could be. I knew, however, that the labouring population who lived in the neighbourhood were deplorably ignorant. On mentioning this circumstance to the master, he gave the exact explanation which I expected. He at once said, "The school is doing little good for the labourers' sons. A child when he is seven or eight years old can earn 1s. a week by halloaing at crows, and when a year older gets 2s. a week as a plough-boy. These children are almost invariably taken away from school at this early age, and they consequently soon forget the little they have ever learnt." He further remarked that the elder boys in the school, who were very forward, were not labourers' children, but were the sons

of small farmers and tradesmen. In another neighbouring village there is not a single youth who can read sufficiently well to enjoy a newspaper. This lamentably low state of education cannot be attributed to the want of a proper school, for almost all the girls in this village can read and write with facility, and yet they go to the same school as the boys. The superiority on the part of the girls is due to the circumstance that a boy can work when eight or nine years old, while there is seldom any demand for a girl's labour until she is a few years older. In the presence of these facts, the conclusion seems irresistible, that if we really desire to see our agricultural labourers educated, we must be prepared to support a measure which shall prohibit a child being taken away from school before he has acquired the first rudiments of knowledge. Any measure which is not based upon this compulsory principle will prove almost useless, so far as the rural districts are concerned. The language of many electioneering addresses indicates a widely-spread opinion that the Bill introduced last session by Mr. Austen Bruce and Mr. W. E. Foster would secure to us a system of national education. Now the provisions of this bill would entirely fail to cope with the ignorance of the agricultural labourers. The measure provides that educational rates should be levied where schools are wanted; but if a model school were established in every English village, the children of the agricultural labourers would continue as uneducated as they are now, unless their parents were prohibited from taking them away from school directly they can earn the smallest weekly pittance.

The educational clauses of the Factory Acts might, with slight modifications, be easily applied to agriculture. Recent legislation has extended the operation of these Acts to every industry in the country, except agriculture. A child under thirteen cannot be employed in a factory, nor even in such outdoor work as brick-making, unless he attends school a certain number of hours a week; but

he can be employed upon a farm if he has never been to school an hour in his life. The question will soon be indignantly asked: "Why should agriculture be thus exceptionally treated?" Not only is an incalculable injury done to our rural population, but all employers who are not farmers are unjustly treated. A brick-maker, for instance, may say, "It is unfair that all sorts of restrictions should be imposed upon me, if I wish to employ a child. I cannot hope to attract an adequate amount of juvenile labour to my employment, if children can work on adjoining farms unhampered by restrictions." It is sometimes urged that the half-time system is not suited to agriculture, because a child's work is often far distant from the school; but no such objections would be valid, if young children were only permitted to work on alternate days. A well-known agriculturist, Mr. Paget, of Nottingham, has tried this system with eminent success. The pecuniary difficulty generally suggests the most formidable objection. It is urged that it would be a great hardship to take away half the child's earnings from a father who only had 10s. a week; but it is erroneous to suppose that the child's earnings would be diminished by one half. If children under thirteen only worked on alternate days, the supply of labour would be diminished, and the immediate effect would be a rise in wages. It must also be remembered that the wages of agricultural labourers are not strictly regulated by the demand and supply existing in the general labour market. A man—as I have shown—receives 10s. a week because he has not the power or the inclination to migrate to another locality. South-of-England farmers are really able to decree what wages they shall pay, as long as they see that their labourers, who are receiving only 10s. a week, will not be attracted to Lancashire or Yorkshire by the offer of 15s. Consequently, wages in such counties as Dorsetshire are not so much regulated by demand and supply, as by what the farmer thinks his labourers can just



live upon. A striking corroboration of this melancholy fact is afforded by the circumstance that wages in these counties invariably rise and fall with the price of wheat. When bread is very dear, as it was last winter, these farmers come to the conclusion that a labourer with a family cannot live upon the amount he is earning, and by a tacit, though general agreement, wages are raised. This is an exact description of the manner in which wages were last winter advanced from 9s. to 10s. in the south-west of England. When farmers make the calculation just described, they do not forget to take account of the children's earnings: if therefore these earnings were somewhat diminished by legislation, the minimum upon which the labourer is supposed to be able to live would have to be augmented, and he would not suffer.

Those, however, who fail to be convinced by these considerations, may console themselves with the general remark, that the labourer who it is supposed would be particularly injured by restrictions upon the employment of children, cannot be worse off than he is at present. It is hardly worth while to dwell upon the pecuniary loss which might be temporarily inflicted by compulsory education. We never look with alarm upon capital which is spent in effecting some improvement—such as drainage: for a season it may yield no

return, but in due time we know that where there was the useless and pestilential morass, there will be the joyous beauty of the plenteous harvest. Equally certain and still more striking will be the returns yielded to capital expended in giving education to those who have it not. Many a man whose life has been blighted by ignorance, many a one who has sunk into pauperism would, if his mind had been developed, have been active and prudent, would have secured a competency for himself, would have lived a happy life, and have enriched his country by his industrial skill. Education is a priceless boon to all, but if it can be more valuable to one class than to another, that class is a rural peasantry. Men who live in large towns are brought into contact with their fellow men, and thus, without reading, obtain some knowledge and some mental activity; but those who till the soil often work apart from others, and without the ideas which knowledge gives, their minds must stagnate. The life of few men would be more happy than that of our agricultural labourer, if sufficient were spared to him from the fruits of our fertile soil, to give him a competency; and if he could turn to advantage his abundant leisure by acquiring knowledge which would enable him to appreciate the marvels and beauties of nature, by which he is constantly surrounded.

## GOOD RESOLUTIONS.

HORACE, ODES, BOOK 4, No. 1.

## ARGUMENT.

HORACE, now advanced in life, repels the renewed attacks of Love.  
Suddenly (stanza 5), thinking of Ligurine, he changes his mind.

OUR long truce broken, and war again?  
O spare me, Venus, I pray!  
For such as I was in sweet Cinara's reign,  
Such, such am I not to-day.  
Nigh fifty years have steeled my heart,  
No longer it brooks thy sway,  
Fierce mother of sweet young Loves, depart  
Where soft youth woos thee away.

To Maximus' home let thy bright swans bear  
Thy airy and festal car—  
'Young Maximus Paullus.' Go! kindle me there  
A soul for thee meeter far,  
For of noble line, and a champion true  
To the tremblers that crouch at the bar.  
Young, polished, and fair—far, far shall he bear  
Thy glittering banners to war.

He viewing, the while, with a conqueror's smile,  
His prodigal rival retreat,  
By Alba's lakes 'neath the citrus domes  
Thy marble image shall seat.  
And there in thy nostrils shall breathe alway  
Rich incense and odours sweet,  
And the pipe and the lute, and the Phrygian flute,  
And songs shall mingle and meet.

And twice in the day shall maidens and boys,  
Like Salians, thy praises resound  
With triple beat of delicate feet,  
That glisten like snow on the ground.  
But beauty and youth and mutual truth  
All empty and vain have I found,  
I care not for merry drinking bouts,  
Or brows with fresh flowerets crowned.

Ah, still, Ligurine, o'er my trembling cheek  
I feel the thin tear-drops fleet.  
Why hushes my eloquent tongue as I speak?  
Why falls it in silence unmeet?  
In the dreams of the night I see you in flight,  
I grasp, or I follow, ah, cruel! ah, sweet!  
In the plain, o'er the grass, through the rivers that pass,  
I fly in the wake of your feet.

FRANCIS DAVID MORICE.

## NOTE TO THE ARTICLE ON "WOMEN PHYSICIANS."

IN the September number of *Macmillan's Magazine* it was stated that Zürich was at present the only place where women could receive a complete medical education and a university degree. Since the publication of the article which contained this assertion, it has been announced that the same facilities will also be granted in Paris. An American woman has, within the last few weeks, been admitted to the first of the series of medical examinations which students are required to pass in Paris, and it has been authoritatively announced that permission to do the same will be granted to Englishwomen. It cannot be denied that in most cases it would be both more pleasant and more convenient to study in London than to spend four or five years in studying at Paris. To many students, also, the additional expense involved in going to Paris would be a serious difficulty. But these drawbacks are inconsiderable when compared with the advantage to be gained by going where the students will be admitted to all the hospitals, to every branch of medical instruction, to the five medical and surgical examinations, and where the degree will be conferred on all who pass these examinations. If but a few women holding the Paris diploma practise as physicians in London, and gain high professional reputations, it is certain that all else that is wanted in this country will speedily be obtained.

The English examining bodies will not long compel their countrywomen to study and graduate abroad, and it will in time become possible to provide for female students a complete course of medical instruction in their own country. It is therefore to be hoped that every woman who desires to enter the medical

profession will decide to do so by the honourable road now open to her. She must, however, be prepared to find it a road of no ordinary difficulty. The Paris diploma would not have its present value if it could be easily obtained, and, as a consequence, the demands made upon the students are unusually great. Before beginning the study of medicine the student is required to possess the diploma of *Bachelier-ès-lettres*, and during his first two years of study he must also obtain the diploma of *Bachelier-ès-sciences*. The examination for this diploma is slightly modified for medical students. The medical course extends over four years and includes five examinations, besides the thesis which the student has to read and defend before the Faculty of Medicine on receiving a diploma as doctor of medicine.

Details relating to the education and examination for the three diplomas of letters, science, and medicine, can best be learnt from the official programmes.<sup>1</sup>

It should be observed that it has not been thought necessary, in Paris, to frame special regulations for the benefit of the students now to be admitted. No attempt has been made to adapt either the education or the examinations to the peculiarities of the female mind. It is therefore to be presumed that these examinations are considered sufficiently severe to prevent any one in whom peculiarity amounts to a defect from obtaining the diploma as a physician.

<sup>1</sup> Programme de l'examen du Baccalauréat-ès-Lettres. 30 c.

Programme de l'examen du Baccalauréat-ès-Sciences restreint pour la partie mathématique. 30 c.

Programme des conditions d'admission aux Écoles de Médecine. 30 c.

Published by Jules Delalain et Fils, Rue des Écoles. Paris.

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